Direct Answers to Plain Questions

For American Churchmen

By the
Rt. Rev. Charles Scadding, D.D.
Bishop of Oregon

Class 260.30 Book Dc 22
General Theological Seminary Library
CHELSEA SQUARE, NEW YORK
PRESENTED BY
The Rev. Wm. C. Hicks

DIRECT ANSWERS

To

PLAIN QUESTIONS

Handbook for
American Churchmen

By the
RT. REV. CHARLES SCADDING
Bishop of Oregon

LIBRARY
NEW YORK

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

110261
280.3Q
Sc 22

COPYRIGHT 1901
BY CHARLES SCADDING

UNION THEOL. SEMINARY
LIBRARY
NEW YORK

To my Mother,
whose faithful teaching
of the
fundamental principles of
The Faith
has inspired the compilation
of this little book.

PREFACE.

The general plan of this handbook is simply the expansion of the Church Catechism. It is an attempt to outline, through the medium of questions and answers, after the manner of the well-known St. Sulpice method, the truths held by the Church, in the hope that it may be useful to the clergy, Sunday-school teachers, parents, Bible-classes, and candidates for Confirmation.

This handbook does not claim to be comprehensive, or to treat the various parts adequately, but aims to be definite and constructive on the distinctive Church tenets which are vital and fundamental, thus outlining the framework of "the Faith once for all delivered to the Saints." The covering of this framework will ordinarily fall to each one as the work of his own religious life, and for this purpose the book is interleaved, thereby giving the clergy and teachers the opportunity to add such other questions and answers, or notes, as they may desire.

A list of books quoted or referred to is appended, and to the writers of these books I would acknowledge my indebtedness. I am particularly grateful to the Rev. A. W. Little, L.H.D., for his kind criticism and advice.

It is in the conviction that it is of supreme importance that a Churchman should be able to give a reason for the Faith which he holds that this little book has been compiled, and the author trusts that no doctrine inconsistent with the Faith of the Holy Catholic Church will be found in what he has set down.

"Let us search and try our ways, and turn again to the Lord."

C. S.

CONTENTS.

	PAGE
PREFACE.	3
I.—CHURCH CATECHISM—The Christian Covenant.	7
God.	8
Creation.	9
Sin.	10
The Incarnation.	11
II.—CHURCH CATECHISM—THE FAITH.	17
The Creeds.	17
The Church.	21
The Holy Bible.	29
Primitive Tradition.	32
III.—CHURCH CATECHISM—The Christian's Moral Duty.	39
Confirmation.	41
Parish Duties and Customs.	46
Missions.	50
IV.—CHURCH CATECHISM—Christian Prayer.	57
We Approach God.	57
The Prayer Book.	58
V.—CHURCH CATECHISM—The Sacraments.	67
God Approaches Us.	67
Holy Baptism.	69
Holy Communion.	73
VI.—APPENDIX.	85
Note 1.—The Christian Year.	87
Note 2.—The Three Creeds.	88
Note 3.—The Ark of Christ's Church.	90
Note 4.—The Proportion of the Faith.	91
Note 5.—Names of Church Furnishings.	94
Note 6.—The Holy Communion.	96
Note 7.—The Duties of Wardens and Vestrymen.	99
Note 8.—Self Examination on the Seven Deadly Sins.	101
Note 9.—Symbolical Meaning of Colors.	104
Note 10.—The Real Presence and the Roman Church.	106
Note 11.—"Schools of Thought" not "Parties."	107
Note 12.—Apostolic Succession.	109
Note 13.—The Use and Abuse of Ritual.	110
Note 14.—Chart of the Religions of the World.	114
Note 15.—Confirmation.	115
Note 16.—The Church and Her Bible.	117
Note 17.—Some Christian Symbols.	118
VII.—DEVOTIONAL OFFICE.	121
VIII.—LIST of books quoted or referred to in this handbook.	125

A CATECHISM:

THAT IS TO SAY,

An Instruction, to be learned by every Person before he be brought to be confirmed by the Bishop.

PART I.

The Christian Covenant.

Question. *What is your name?*

Answer. *N.* or *M.*

Q. *Who gave you this name?*

A. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Q. *What did your Sponsors then for you?*

A. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. *Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?*

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he

hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

GOD.

1. In Whom do we believe?

   We believe in God the Father, in God the Son, and in God the Holy Ghost.

2. What do we know of God?

   We know that God is one, that God is righteous, that God is love.

3. Why do we call God the Father?

   We call God the Father because He is the Eternal Father of the Eternal Son, and because He made us and all the world.

4. When did God unite us to His Son?

   God united us to His Son in Holy Baptism.

5. Who is the Son?

   The Son is Jesus Christ our Lord.

6. Who was it Who united us to our Lord?

   It was God the Holy Ghost Who united us to our Lord.

7. When we were united to our Lord, what did it make us?

   When we were united to our Lord it made us members of His Body, and therefore sons of God by adoption.

8. Who helps us to be good?

   It is the Holy Ghost Who helps us to be good.

9. What is He said to do when the Holy Ghost helps us to be good?

   When the Holy Ghost helps us to be good He SANCTIFIES us.

10. What does the Bible tell us about the Holy Ghost?

    The Bible tells us that the Holy Ghost is the Life Giver, that He inspired the Prophets, that He prays for us, and that we must not grieve Him.

11. What does all this teach us?

    The Holy Ghost must be a person.

12. Who is the Holy Ghost?

    The Holy Ghost is one of the Three Persons. of the Godhead.

13. Who are the Three Persons?

    The Three Persons are God the Father, God the Son, and God the Holy Ghost.

CREATION.

14. Who made the world?

    God the Father, Son, and Holy Ghost created all things.

15. What was God's purpose in Creation?

    God created all things for His glory, and to do His will. He created man for Himself, and man cannot therefore find happiness except in God.

16. What great dignity did God give to man?

    God created man in His image, and after His likeness, breathed into him the breath of life, and gave him power over every living thing.

17. What do you learn from "God saw everything and behold it was very good"?

We learn that evil has no natural place in the universe; and that the present order of things, so different from what God looked on, must be the result of man's fall through Sin.

18. What do you learn from the fact that God rested the seventh day?

We learn that one day in seven is God's appointment from the beginning; that it should be kept holy; that it is a day of joy; and that it should be observed religiously by public worship, and the study of the Holy Scripture.

SIN.

19. What is Sin?

Going against God's will is sin.—I. John iii., 4.

20. Name the Seven Capital or Deadly Sins.

Pride, Anger, Envy, Covetousness, Gluttony, Lust, and Sloth. (See Appendix Note 8.)

21. What is meant by "Original Sin" and "Actual Sin"?

Original Sin is a root of evil in our nature inherited from our parents. Actual sins are those which we have each personally committed by thought, word and deed.

22. How is forgiveness of sins obtained?

By Baptism, which removes the guilt of sin; by repentance, and confession of sin, "the Blood of Jesus Christ cleanseth us from all sin."

23. By what outward means does the Church provide for forgiveness after baptism?

Confession.—I. John i., 9., and
Absolution.—S. John xx., 23.

24. Is the devil a person?

Yes: He is plainly revealed to us in Holy Scripture as a person, just as any angel or man is a person.

25. Who is the devil?

S. Matt. xii., 24, 26.

26. Trace the sin of lying to its proper Capital (or root) sin in the following cases, and write this root sin in the blank space following:

(*a*) Cain.—Gen. iv., 9.....
(*b*) Jacob.—Gen. xxvii., 19.....
(*c*) Gehazi.—II. Kings v., 25.....
(*d*) Ananias.—Acts v., 3.....
(*e*) S. Peter.—S. Mark xiv., 68.....

(See Appendix Note 8.)

27. What is your body?

My body is the temple of the Holy Ghost.

28. How should you keep your body?

I should keep my body clean, both inside and out.

THE INCARNATION.

29. What is the birth of our Lord called?

The birth of our Lord is called the Incarnation.

30. What does Incarnation mean?

Incarnation means being "robed in flesh."

31. Was it foretold that Jesus should be God and Man in one Person?
Yes.—Isa. ix., 6. also vii., 14.

32. Was the place of Jesus' birth foretold?
Yes.—Micah v., 2.

33. Why did the Son of God become the Son of Man?
That we might become the sons of God.—Gal. iv., 4, 5.

34. If Jesus is the Son of God and also the Son of Man is He two Persons?
No. Our Lord Jesus Christ has two whole and perfect natures, the Godhead and Manhood in ONE Person.

35. What is our Lord Jesus Christ?
Our Lord Jesus Christ is perfect God and perfect Man.

36. What does the Incarnation show?
S. John iii., 16.

37. To what was our Lord anointed or consecrated?
Our Lord was anointed to be Prophet, Priest, and King. As a Prophet He speaks and acts for God to men. As Priest He speaks and acts for men to God, and offers the sacrifice; and as King He claims rule over our hearts and lives, and is the Supreme Head of the Catholic Church.

38. What is meant by the Atonement?
By the Atonement is meant the sacrifice which our Lord Jesus Christ offered of His humiliation, life, sufferings, and of Himself upon the cross. Thus, when man was lost by sin, Jesus became the AT-ONE-MAKER.

NOTES.

NOTES.

NOTES.

NOTES.

PART II.

The Faith.

Catechist. Rehearse the Articles of thy Belief.

Answer. I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body; And the Life everlasting. Amen.

Q. What dost thou chiefly learn in these Articles of thy Belief?

A First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

THE CREEDS.

1. What is meant by the Catholic Faith?

   By the Catholic Faith is meant a clearly defined body of doctrine, which has come down from the times of the Apostles. It is "The Faith once for all delivered to the

Saints."—S. Jude i., 3. It is that body of truth which the Apostle speaks of as the "Traditions," "deposit," "form of sound words." (See Dr. Little's "Reasons," p. 47.)

2. Where is the Catholic Faith expressed?

The Catholic Faith is taught in the Creeds, and there is no difference between the Creeds, except in fulness of expression; all that is stated in the longer is implied in the shorter. (See Appendix, Note 2.)

3. What does the Creed teach about God?

The Creed teaches that there is ONE GOD: and that there are three Persons in one Divine nature.

The Father IS.
The Son is Begotten.
The Holy Ghost Proceeds.

This mystery is above reason, but does not contradict it; we can conceive of it, we cannot comprehend it.

4. What does the Creed teach about God the Son?

The Creed teaches the Eternal Son of the Eternal Father, having one and the same nature and substance. He is called the "WORD" and the "SON," with reference to His eternal existence. Called "Jesus" and "CHRIST," with reference to His Incarnate existence, which had a beginning in time. (See Appendix, Note 4.)

5. What is meant by the clause, "He descended into Hell"?

This clause means that our Lord's soul went to the place of departed spirits (I. S. Peter iii., 18, 19), not to the place of the eternal punishment of the wicked.

6. Of what importance is the clause in the Creed, "He rose again"?

   This clause is of great importance because it affirms the Resurrection of our Lord, without which the Christian religion would be a wretched imposture (I. Cor. xv., 17, 18). The Resurrection of our Lord was a true and literal one of the same Body which died. Thereby He gave a sign of triumph over Death, and a demonstration of the certainty of the resurrection of our bodies.

7. What do you mean by "Saints"?

   By "Saints" I mean all who have been baptized, but the word commonly means those who are particularly holy.

8. Are we members of the Church only while we live?

   No. We are members of the Church after death as well as before it.

9. Are the faithful, both living and dead, members one of another?

   Yes, the dead and the living are all knit together in one communion and fellowship.

10. Can those who are dead still work?

    Yes, the dead do not cease from good works.

11. What work is it that they do?

    The dead join with the living in serving God.

12. What does "Communion" mean?

    "Communion" means a very close union—oneness.

13. What is Paradise?

    Paradise is a place of peace where, close to

the Lord Jesus, the souls of the righteous rest from their labors, grow in grace, and await the Resurrection.—Phil. i., 23; Rev. xiv., 13; Phil. i., 6, 10.

14. What is Heaven?

Heaven is the place where perfect men, tha is, men with bodies as well as souls, go after the Resurrection.

15. Where do we expect to go after death?

We expect to go to Paradise where Christ went.

16. How long shall we remain there?

We shall remain in Paradise till the day of Judgment, when our souls shall be "clothed upon" with the glorified Resurrection body, and we shall rise as Christ rose, and shall ascend into Heaven.—I. Thess. iv., 16, 17.

17. What is our duty towards the Saints in Paradise?

Our duty towards the Saints in Paradise is to remember them as members of the same Body, heirs of the same promises, and possessors of the same hope of a resurrection to eternal life in body and soul.

18. Do we pray for the dead?

Yes; we pray for the dead, and we believe they pray for us.

19. Are such prayers for the dead as we find in our Prayer Book scriptural?

Yes; S. Paul prays for Onesiphorus, who was not alive. (Compare II. Tim. i. 18 with II. Tim. iv., 19) This prayer is, in substance, exactly what all the prayers in the early Liturgies for the faithful departed are.

20. What may be said of the practice of invoking the Saints for their prayers in our behalf?

Such a practice is not found in Scripture, nor is it necessary. While no law against it exists, it has often degenerated into superstition, so as to obscure the sole mediatorship of Christ and to involve idolatry. It needs careful watching.

21. Repeat the Collect for All-Saints Day.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. Amen.

22. Who are directed to repeat the Creed and with what ceremonies?

Both minister and people are directed to repeat the Apostles' and Nicene Creeds, because it is the profession of every person present. It is to be repeated STANDING, to express our resolution to hold fast the true faith. The custom of turning to the Altar is very ancient. The Jews always turned their faces towards the mercy seat of the holy temple. Bowing at the name of Jesus, is a symbol of adoration of the Divine Saviour.

THE CHURCH.

23. What does the word "Church" mean?

The word "Church" means the Lord's chosen people, and it also means the house of the Lord.

24. How are we made the Lord's people?
    The Holy Ghost makes us the Lord's people in Baptism.

25. How many Churches are there?
    There is only one Church.

26. What does the Bible mean by "Churches"?
    By "Churches" the Bible means the one Church in different places.

27. How is the Church one?
    The Church is one, because it has one Lord, one Faith, and one Baptism.

28. Can the Church on earth see her Lord?
    No, the Church on earth cannot see her Lord, but she realizes His presence in her midst.

29. Can you see the Church?
    Yes, we can see the Church, because it is made up of men, women, and children.

30. From whence do we learn the history of the Church?
    We learn the history of the Church from the Acts of the Apostles, and from ecclesiastical writers. Eusebius, the historian, wrote the history of the Church down to his own time, A.D. 324.

31. What were the Apostles?
    The Apostles were men chosen by our Lord to be with Him in His ministry, and to represent Him in it after His Ascension.

32. What gift did our Lord give to His Apostles?
    Our Lord gave to His Apostles the gift of the Holy Ghost, to enable them to represent Him in His ministry.—S. John xx., 23.

33. What is meant by "Apostolic Succession"?

It means simply this: That the Apostles' office did not die with the last of the Twelve Apostles; but was carried on by the laying on of hands, so that the Apostolate should never cease in the Church. Bishops are the direct successors of the Apostles. The Bible says that upon the death of Judas the Apostles elected Matthias to take his "ministry and Apostleship," setting an example which the Church has followed ever since in calling men to her Ministry.

34. How does God call and appoint His Ministers?

God calls His Ministers by speaking to their hearts and appoints them by ordination at the hands of a Bishop.

35. Are all Christians Priests?

Yes, a Priesthood is given to the whole Church.

36. Can all Christians administer the Sacraments?

No, the administration of the Sacraments belongs to the clergy alone, though Lay-Baptism is valid.

37. What kind of Priesthood is the Priesthood of the Clergy?

The Priesthood of the Clergy is the Ministerial Priesthood.

38. Is the Church of God built upon Man?

Yes, the Church of God is built upon God and Man.

39. How is the Church built upon God and Man?

The Church is built upon God and Man because it has our Lord Jesus Christ for its Founder.

40. For what purposes was the Church founded by our Lord?

The Church was founded by our Lord for two great purposes; namely, for the overthrow of Satan's kingdom in the world, and for the salvation of His own people.

41. What is meant by "heresy" and "schism"?

"Heresy" is the choosing part of the Faith instead of believing the whole. It is also the willful holding to a doctrine which the Church has condemned. "Schism" is the willful withdrawing from the Church's authorized government and the substituting some other system for it.

42. Name the first four General Councils of the Church giving dates.

1. Nicea, A.D. 325.
2. I. Constantinople, A.D. 381.
3. Ephesus, A.D. 431.
4. Chalcedon, A.D. 451.

43. How many "great persecutions" were there?

The Church suffered ten great persecutions corresponding with the ten plagues of Egypt.

44. When was the Church in Britain founded?

Christianity was early preached in Britain, and by the second century the British Church was fully organized. In 314 three British Bishops were present at the Council of Arles in the South of France. When S. Augustine, the first missionary to the Anglo-Saxons, came to England in A.D. 596, he found the British Church fully established in Wales. Thus it is evident that the source of the

Church of England is independent of Rome. Even S. Augustine did not receive his Episcopate from Rome but from Arles.

45. Does the Church of England begin with Henry VIII.?

No. Magna Charta speaks of the Church of England hundreds of years before Henry VIII. was born.

46. What was the chief cause of the Reformation?

The chief cause of the Reformation was the growing corruption of the Roman Church, and its tolerance of abuses, after they had been exposed, and remedies sought in vain.

47. Did the Church of England become a new Church when she reformed herself?

By no means; she no more became a new Church than a man healed of a disease, or who has washed himself, becomes a new man.

48. By what name then might the English Reformation be best described?

A Restoration.

49 Give a brief history of our Church.

The history of our Church may be briefly divided into four periods, *e. g*:

First: The British period, from the first century to the seventh, with no Roman influence.

Second: The Anglo-Saxon period, lasting till the eleventh century, during which Roman influence developed.

Third: The Anglo-Norman period, from the eleventh century to the sixteenth, with Roman dominion strong.

Fourth: The Modern period, since the six-

teenth century, the period when the independence of the First period is restored, and the ancient privileges resumed.

50. Is our Church anything like the Roman Catholic Church?

It is like it in some things. It is unlike it in others. Where the Roman Catholic Church agrees with Holy Scripture and the Primitive Church, our Church resembles it; but, where it departs from these, there our Church differs from it.

51. *A.* What chiefly distinguishes the Church from all other Christian bodies?

The perpetual sameness of its Faith, Ministry, and Sacraments with what Christ originally revealed and established, chiefly distinguishes the Church from all other Christian bodies.

B. Does not this perpetual sameness interfere with the Church's adaptability?

This perpetual sameness does not interfere with the Church's adaptability; for the Faith and Order which Christ established are suited to all sorts and conditions of men.

52. Is not the Church narrow and exclusive?

No; for it recognizes all baptized persons as members of the Christian Church. It has a simple Faith—the Apostles' Creed, and it permits freedom of opinion on non-essentials.

53. What is the Faith of the Church in America?

The Church in America has no peculiar faith of her own, but the faith of the one Catholic and Apostolic Church, "the Faith once for all delivered to the Saints."

54. Then how does she differ in Faith from the Roman Catholic Church?

The Roman Catholic Church has added new doctrines to the Faith once delivered to the Saints, and developments of old doctrines, which have not received the sanction and consent of other portions of the Church Catholic.

55. Who was the first bishop consecrated for the United States?

Dr. Samuel Seabury was the first bishop consecrated for the United States. He was consecrated by bishops of the Church in Scotland, A.D. 1784.

56. Are the bishops in the Church in the United States wholly descended from the Scotch succession?

No. Bishop White and Bishop Provost were consecrated in England in 1787, and Bishop Madison in 1790.

57. How is the Church in America governed?

The Church in America is governed by a General Convention, meeting triennially, and consisting of the House of Bishops, and the House of Clerical and Lay-Deputies.

58. State the important events in the history of the Church in America in A.D. 1579: 1587: 1607.

1579. The first service was held on the coast of California by the chaplain of Admiral Drake's vessel, the "Golden Hind."

1587 In the year 1587 the first attempted settlement took place, when an Indian

chief and Virginia Dare, the first white child born in America, were baptized by a priest of the English Church.

1607. In the year 1607 occurred the first successful settlement of the Church of England in Virginia. Daily Prayer was said morning and evening, and the Holy Communion was celebrated some thirteen years before the Pilgrim Fathers landed at Plymouth Rock.

59. What is the present condition of the Church in America?

The Church in America, which is in communion with the Church in England, is making great headway, steadily advancing in true principles, and winning numbers to her ranks at home, while she is showing great signs of vitality and health in successful missions abroad.

60. What is the relation of the Church to the Scriptures of the New Testament?

The Scriptures are founded upon the Church, instead of the Church being founded upon the Scriptures.

61. Have men any right to make new Scriptures?

No; God only can do that.

62. Have men any right or power to make new Churches?

No; men have no more right to make new Churches than to make new Scriptures.

63. What then ought we to do if we would serve God truly?

We ought to continue steadfastly in that one visible Society which our Lord foretold when

He said, "Upon this rock I will build My Church"; that Society which His Apostles actually established in Jerusalem, nearly 1900 years ago, and with which Christ promised to be present "even unto the end of the world."

64. Will the Church throughout the world ever be reunited?

We cannot say whether there ever will be on earth a visible unity among the various branches of the Church, but we must pray continually in our Blessed Lord's words, "That they all may be one."

65. What are the three stages of the Church?

The three stages of the Church are:

1. MILITANT—Body and Soul together on earth.
2. EXPECTANT IN HADES OR PARADISE—Body and Soul apart.
3. TRIUMPHANT IN HEAVEN—Body and Soul together again.

THE HOLY BIBLE.

66. What is the Holy Bible?

The Holy Bible is a collection of books universally received by the Christian Church as a REVELATION made by God, and a volume written by men who were under the influence of His INSPIRATION.

67. What is meant by "Revelation" and "Inspiration"?

The plain mean[illegible] "Revelation" is an unveiling [illegible] previously con-

cealed. "Inspiration" means a "breathing into" the mind of knowledge which it might not naturally possess.

68. State four distinct lines of evidence that the Holy Bible was given by inspiration of God.

1. The wonderful unity of its contents, though written by many men in many ages.
2. The nature of its contents, much of which are such that they could only be known by revelation from God.
3. The solemn assertion of writers that they were speaking and writing what God had put into their minds.
4. The Authority of the Church.

69. What is the central thought of the Bible?

The central thought of the Bible, pervading it, indeed, from beginning to end, is THE REDEMPTION AND SALVATION OF MANKIND BY OUR LORD JESUS CHRIST.

70. Name in order the Books of the Old Testament.

71. Name in order the Books of the New Testament.

72. Which is the older, the Church or the New Testament?

The Church. The Christian Scriptures were not gathered together and combined with the Old Testament till sixty years after the death of the last Apostle. It was not till the close of the fourth century that it was fully decided exactly what books should comprise the New Testament, and the Church was in

existence, taught the Faith and baptized thousands before a line of the New Testament was written.

73. In what way is the Bible like the Church?

The Bible, like the Church, is Holy, Catholic, and Apostolic.

74. Where do we find traces of the Divine and human elements in the Bible?

We find traces of the human element in the Bible in the natural powers of the penmen who wrote its component books; we find traces of the Divine element in the supernatural influence by which the penmen were controlled.

75. Why are the Psalms so fit for public worship?

The Psalms are so peculiarly fit for public worship because the Psalter is a Book of Praise, and because the Psalms are deeply prophetic. It is the record of the living experiences of those who waited upon God. The Psalter was largely used in the Temple service, and the custom was continued in the early Christian Church.

76. Who wrote the Psalms?

David, Asaph, the sons of Korah, and others, wrote the Psalms, but David wrote more than anyone else.

77. In what way does the Church preach the Gospel?

The Church preaches the Gospel by constant recitation of the Creed, which is a summary of the whole Gospel; by celebrating the Holy Eucharist; by appointing daily readings from the Old and New Testaments; by

sermons, and by her system of fasts and festivals, wherein the great truths of the Gospel are especially brought to mind. Three-fifths of the Prayer Book are taken from the Bible.

78. What is our duty towards the Holy Scriptures?

Our duty towards the Holy Scriptures is "to read, mark, learn, and inwardly digest them, that by patience and comfort of God's holy Word we may embrace and ever hold fast the blessed hope of everlasting life given us in our Saviour Jesus Christ."

PRIMITIVE TRADITION.

79. What is Primitive Tradition?

Primitive Tradition is the converging and corroborative testimony of Creeds, Liturgies, Fathers, Councils to the Faith and practices held by the Universal Church from the first. It is Scripture unfolded and explained. It is the old appeal admitted as far back as the Council of Nicea, "Let the ancient customs prevail." It is an echo of Holy Scripture itself: "THUS SAITH THE LORD, STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS."—Jer. vi. 16.

80. Of what use is Primitive Tradition?

Primitive Tradition witnesses to the Catholic Faith and is the Christian's TEST. It is a test that negatives such distinctively Roman doctrine as the PAPACY, which was medieval,

not primitive; THE INVOCATION OF SAINTS; THE VENERATION OF RELICS; THE WITHHOLDING OF THE CUP FROM THE LAITY; as well as the more recent dogmas of THE IMMACULATE CONCEPTION (1854) and the INFALLIBILITY OF THE POPE (1870). To these primitive usage affords no countenance whatever.

On the other hand it is a test that equally condemns the system of the CONGREGATIONALISTS and PRESBYTERIANS; the withholding of the sacrament of baptism from infants by the BAPTISTS; the rejection of the doctrine of the Holy Trinity by the UNITARIANS; in fact it is a test which condemns every distinctive tenet round which a sect has formed, leading it to break with the historic Faith and forsake the communion of the historic Church.

81. Does Primitive Tradition suggest terms for the Reunion of Christendom?

Yes. If all the religious denominations were to agree together, for the love of their one Lord, to give up everything that is NEW in their respective systems of belief, and to retain only that which was held universally by the Primitive Church, they would all meet upon the ground now occupied by the Churches of the Anglican Communion. All the sections of a divided Christendom would then join hands with one another, and also with the Undivided Church of that first and purest age of Christianity. (See Dr. Little's "Reasons," p. 261.)

82. With what practical and positive results does Primitive tradition furnish us?

It furnishes us with the warrant for the OBSERVANCE OF THE LORD'S DAY, *i.e.*, the FIRST day of the week, in place of the Sabbath, or SEVENTH day. It gives us also INFANT BAPTISM, and EPISCOPACY as the appointed government of Christ's Church, and LITURGICAL WORSHIP, besides guidance on many other involved questions.

83. Is our Church a Scripture-loving Church?

Listen to her doctrine: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith." Moreover, so much love has the Church for the Bible, and so much confidence in the power of the Divine Word, that she uses every means to acquaint the people with Holy Scripture, and distinctly avows her willingness for all her teaching to be tried by it.

84. Do not Church-people put the Church before Christ?

It is not easy to see how this can be done, inasmuch as the Church is the Body of which Christ is the Head, and the Bride of whom He is the Husband. Indeed, in one place (I. Cor. xii., 12) the Church itself is called Christ. We usually find that when we are accused of putting the Church before Christ, we are only insisting on the truth of some of Christ's words, or on the importance of some of His institutions which our accusers themselves pass over or underestimate.

85. What is the present condition of the Church in America?

The Church in America is making great headway, steadily advancing in true principles, and winning numbers to her ranks at home, while she is showing great signs of vitality and health in successful missions abroad. The course of the Church in America has been characterized by a very remarkable growth, as may be gathered from statistics and comments of the press, both religious and secular.

"The gains of the Episcopalians in this country, steady, onward, undeniable, is one of the remarkable characteristics of our time."—*The News* (Roman Catholic).

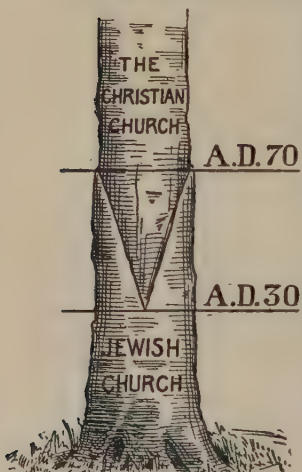
"The growth of the Protestant Episcopal Church far exceeds, proportionately, that of the population at large. It looks like the Church of the future."—*Public Opinion.*

The returns of the last census show that in the decade ending 1900 the population increased 21 per cent., while the increase in our Church was 41 per cent. It is a striking fact that our Church is the only religious body in the United States (except the Roman Catholic) which covers the entire country.

86. Do Holy Scripture and Primitive Tradition show that the Christian Church of the New Testament has any connection with the Jewish Church of the Old Testament?

Yes. The establishment of the universal Church of Christ to embrace the faithful from all nations, was no after thought in the mind of God, but was part of His design from the first. "Known unto God are all

His works from the beginning of the world" (Acts xv., 18). This is "the mystery of Christ" (Ephes. iii., 1–7) gradually unfolded by the manifold wisdom of God through successive dispensations (of the patriarchs, the law, the prophets, the Gospel), until God's purposes are consummated, and the whole number of the elect being gathered in, all things shall be subdued unto Him, and the Son, with His Body complete, shall present Himself to the Father.



If we use S. Paul's metaphor of the wild olive representing the Gentile Church, grafted upon the olive tree representing the Old Testament Church (Rom. xi., 17–24), the period of forty years from the beginning of the Christian Church on Pentecost, A.D. 30 to the destruction of Jerusalem A.D. 70, when the branches of the *olive tree* were broken off because of their unbelief, would represent the period of the grafting of the new Church upon the old.

This is the coming again of Christ which He promised should take place within that generation, during the lifetime of some with whom He was speaking (S. Matt. xvi., 28; xxiv., 34; S. Mark xiii., 30; S. Luke xxi., 27, 32). This coming of Christ is to be completed when the whole world comes under His benign rule.

Outline Chart of Leading Events of Church History by Centuries.

CENTURY	JERUSALEM.			
1	ROME. EPHESUS. CORINTH. ANTIOCH. ALEXANDRIA			
2	LEGEND IN BRITAIN.			
3	THE HOLY CATHOLIC CHURCH.			
4	S. ALBAN MARTYR. BRITISH BISHOPS AT ARLES.			NICEA.
5	INNOCENT 1.	ANGLO-SAXON.		
6	COLUMBA IN IONA. AUGUSTINE IN KENT.			
7	THEODORE.			
8				
9	FORGED DECRETALS	WESTERN CHURCH.		EASTERN CHURCH
10				
11	ENFORCED CELIBACY.	NORMAN INVASION.		
12				THE
13	BONIFACE VIII.	MAGNA CHARTA.		GREEK
14	PAPAL PRETENSIONS CULMINATE. RIVAL POPES.	WYCLIFFE. RESISTANCE BEGINS.		CHURCH.
15	DEGRADATION AND INFAMY.	INVENTION OF PRINTING.		
16		REFORMATION. ANGLICAN.	CONTINENTAL	
17		PROTEST NOT SCHISM.		
18	ROMAN CATHOLIC INTRUSION.	RESTORATION. CHURCH IN AMERICA 1607.	REVOLUTION.	
19	PAPAL INFALLIBILITY.			
20		MISSIONARY ACTIVITY.		

It will add to the effectiveness of this chart if the student will color the space within the dotted lines red, thus showing the growth of the Roman power. The Reformation on the continent should be colored blue to distinguish it from the Reformation in England. The Greek Church colored yellow to distinguish it from the Western Church. This will leave the Reformed Anglican Communion the pure white of the Primitive Church.

NOTES.

PART III.

The Christian's Moral Duty.

Q. You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

A. Ten.

Q. Which are they?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.

TABLE I.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh is the Sabbath of the LORD thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy

man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

TABLE II.

V. Honour thy father and thy mother: that thy days may be long in the land which the LORD thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him, to call upon him: To honour his holy Name and his Word: And to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour is To

love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me.

CONFIRMATION.

1. What is Confirmation?

   Confirmation is the Laying-on of hands by a Bishop on those who have been baptized, that they may receive the Holy Ghost.

2. Why is the Laying-on of hands called Confirmation?

   "Confirmation" means "strengthening" and the gift of the Holy Ghost, which is received in it, is for the strengthening of the spiritual life.

3. Is Confirmation "joining the Church"?

   No; Confirmation, in the Bible sense of the ordinance, is not joining the Church, nor making a profession of religion, nor a renewing of our vows; it is the making strong of the baptized soul by the indwelling presence of the Holy Ghost.

4. Is Confirmation closely associated with Baptism?

   Yes; Confirmation was not separated from Baptism till the seventh century; and then only in the Western part of the Catholic Church. In the Greek Church it is to this day administered immediately after Baptism.

5. What does the Prayer Book say with regard to delaying Confirmation after Infant Baptism?

   The Prayer Book says (p. 273): "To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, that none shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained."

6. Does the Church direct Confirmation to be administered at any specified age?

   No, the Church does not direct Confirmation to be administered at any age which may be specified in terms of years and months; but she clearly directs (Prayer Book, p. 272) that "So soon as Children are come to a COMPETENT AGE, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of the short Catechism, they shall be brought to the Bishop."

7. When then should you be confirmed?

   I may be young, but I am old enough to please God, and to ask Him to help me. I

may be growing old, but I can never be too old to come to God for His help that I may live as His children ought to live.

8. What good will Confirmation do you?

I am God's child, and my duty to God is to love and serve and please Him. But I am very weak: I have tried and have failed. I need to be confirmed or made stronger; and God offers to give me His strengthening grace in Confirmation.

9. How ought you to prepare for Confirmation?

1. My mind ought to be instructed. I should understand what Confirmation really means; and therefore I should regularly attend the preparation classes which have been arranged by my pastor.

2. My heart should be made ready. But only God can do that, and therefore I must ask Him to make me in earnest.

10. What was Confirmation called in earlier times?

In earlier times Confirmation was called "Imposition of hands," "Chrism," "the Seal." The name "Confirmation" seems to have come into use about the Fourth Century.

11. What instances in the New Testament have we of Confirmation?

The instances of Confirmation in the New Testament are—

(*a*) The Confirmation of the Samaritans by S. Peter and S. John.

(*b*) The Confirmation of the disciples at Ephesus by the Apostle S. Paul.

The writer of the Epistle to the Hebrews classes Confirmation with the "founda-

tions" or "principles" of the doctrine of Christ. (See Appendix, Note 15.)

12. Is Confirmation described by any early writers in the Church?

Yes; Tertullian, S. Cyprian, S. Jerome, S. Ambrose, and S. Augustine, among the early fathers, have fully described this Apostolic rite of "Laying-on of hands," now commonly called "Confirmation."

13 What does the Holy Spirit do for us in Confirmation?

In Confirmation the Holy Spirit gives strength to our souls by filling them with His presence, thus bestowing upon us His seven-fold gifts.

14. What are the seven-fold gifts of the Holy Spirit bestowed in Confirmation?

The seven-fold gifts of the Holy Spirit are Wisdom, Understanding, Counsel, Ghostly Strength, Knowledge, True Godliness, Holy Fear.

15. Is intellectual preparation an essential prerequisite to Confirmation?

Intellectual preparation is by no means an ESSENTIAL prerequisite to Confirmation. God does not give His graces through the HUMAN BRAIN, but directly to the heart and spirit.

16. Does the Holy Ghost come to us in Confirmation with His seven-fold gifts only ON CONDITION that we renew our vows?

No. As in Baptism, so in Confirmation, the gift of the Holy Ghost is perfect without the vows. Every child, even though he do not formally renew his vows of Baptism, is

just as much bound by them, as though he did renew them. No super-added renewal can heighten or intensify the obligation, which belongs to the relationship of a baptized Christian towards God.

17. What is the Fruit of the Spirit?

The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. Gal. v. 22. R. V.

18. What are the qualifications required for Confirmation?

The qualifications required for Confirmation are—

(*a*) To have been baptized.

(*b*) To have come to years of discretion.

(*c*) To know the Creed, the Lord's Prayer and the Ten Commandments, and to be sufficiently instructed in the other parts of the Church Catechism.

(*d*) The renewal of one's vows and promises made at Baptism, while not an essential qualification for the gift of the Spirit, is a very fitting thing at the time when one is to receive that Gift, and is required by our Church.

19. Why is Confirmation a duty for all?

Confirmation is a duty for all because—

(*a*) It is an Apostolic practice which we ought to follow.

(*b*) It is an Ecclesiastical Ordinance to which we should conform.

(*c*) We should personally and publicly acknowledge God, and Confirmation is an opportunity to do so.

(*d*) We should avail ourselves of every means of Grace.

20. Answer some of the common objections to Confirmation.

"I'm not good enough." Seek Grace now offered to you.

"I cannot be consistent." Trust God, not yourself.

"I am not prepared." Now is the accepted time.

"I'll wait till next time." Will another opportunity ever come?

"Some who have been Confirmed are not consistent." Follow Christ, not man.

"I do not see the necessity." The Apostles did, and the Church does.

"I do not care." If we deny Him, He also will deny us.

21. What ought to be the Christian's first duty after Confirmation?

The Christian's first duty after Confirmation ought to be to prepare for and receive the Holy Communion as soon as his pastor may allow him to do so.

PARISH DUTIES AND CUSTOMS.

22. Why should you be a loyal Churchman?

Because the Church is not a mere human or voluntary organization into which man may or may not enter, but it is the appointed Ark of safety of Almighty God, which all ought to enter who are desirous of salvation.

23. How ought you to show loyalty to the parish?

1. By being regular at the services, especially the Holy Communion.

2. By giving systematically for its support to the best of my ability.
3. By speaking well of my pastor, and supporting him by my personal service.
4. By making efforts to bring others to church.
5. By earnest intercession.

24. What is the duty of sponsors?

To see to the Christian education of their godchild, especially in case of the death of the natural parents, or their neglect of the child.

25. When a communicant removes from one parish to another what must he or she do?

It is made the duty of every communicant, by the canon of the General Convention, to apply, on removal, for a certificate of his or her standing, and to present this certificate, or "letter of transfer" to the clergyman of the parish into which such a communicant moves.

26. If taken ill what is your duty to your parish priest?

"When any person is sick, notice shall be given thereof to the Minister of the Parish." —*Rubric*.

27. Why ought you to go to church?

I ought to go to church:

1. Because I believe there is a God Who made me and all the world, and I must give Him the honor which is His due.
2. Because God is my Father, and desires that His children should draw near to Him.

3. Because I am a social being, and must not only pray by myself, but must come with other members of God's family to worship Him Who is "Our Father."

28. By what four great marks should any baptized Christian show that he is a member of the One, Holy, Catholic and Apostolic Church?

1. That he continues to hold the Apostolic Creed.
2. That he is obedient to the Apostles' government.
3. That he receives the Holy Communion from the hands of the Apostolic Ministry.
4. That he joins devoutly in the prayers which have been the common worship of the Church from the beginning.

29. Why do the clergy wear vestments?

The clergy wear vestments as a sign and reminder of the reverence due to God, as a badge of office, and to conceal the ever changing fashions of men.

30. Why is a cross sometimes carried before the choir in processionals?

For the same reason that a regiment of soldiers carries a flag of the country as it goes to battle. That flag is a symbol of all the ideals for which they are fighting. So the cross is the symbol of the Christian religion; it is Christ's banner under which we are to fight manfully against sin, the world, and the Devil, and to continue Christ's faithful soldiers and servants.

31. Why does the clergyman read the Epistle from one place before the Altar and the Gospel from another?

This is a time-honored custom of the Church, to show a special respect for the words and doings of the Saviour, as compared with the letters of the Apostles. For the same reason it is a time-honored custom for the congregation to sit during the reading of the Epistle, and to stand for the Gospel.

32. What are the three eminent good works?

The three eminent good works are:

Prayer, which is our duty to God.

Almsgiving, which is our duty to our neighbour.

Fasting, which is our duty to ourselves.

33. What are the three marks of a child of God?

The three marks of a child of God are, a loving heart, a ready will, and a peaceful conscience.

34. Is giving an essential part of a Churchman's duty?

Yes, giving is an essential part of a Churchman's duty. He should contribute at least one-tenth of his income to parish support, missions, and charities.

35. What does God say of those who refuse to give Him a rightful share of their income?

Mal. iii., 8.

36. Have you any duties to the Church other than those within the parish?

Yes, a good Churchman will always guard against a narrow parochialism, for he realizes that he is not so much a member of a parish

as he is a member of the Church; that his chief pastor is the Bishop of the diocese in which he resides; that he should keep himself informed about the Church, subscribing for one or more general Church papers, and that he should be interested in all Diocesan and general Church life and work.

MISSIONS.

37. Did our Lord appoint any Missionaries while He was on earth?

Yes. "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come." S. Luke x., 1, 2.

38. But who were the chief Missionaries appointed by our Lord?

The twelve Apostles. "Now the names of the twelve Apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James, the son of Zebedee, and John his brother; Philip and Bartholomew, Thomas, and Matthew the publican; James, the son of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him." S. Matt. x., 2, 3, 4.

39. What can we do to extend Christ's Kingdom on earth?

We can bear a brave witness for Christ; we can take an intelligent interest in the extension of His Kingdom; we can give our money for the spread of the Kingdom, and ourselves as Missionaries if God calls us; and we can pray.

40. Is the Prayer Book of any special missionary value?

Yes, the Prayer Book is of the greatest possible value as a missionary, and we should do our best to circulate it. The Prayer Book is replete with the best summary of God's Word, never swerving from the old paths, never pandering to error, never false to its Lord Christ. It is a missionary which quietly furnishes you with the best forms of public and private prayer; which gives you the clearest unfolding of the intent and purpose of the Sacraments; which tells you the Bible account of the institution and apostolicity of the Ministry, and gives you the best instruction in the constitution and characteristics of the Church of the Living God. It is a missionary which is no respector of persons, but ministers alike to all ages, to all classes, to all climes, to all conditions of men throughout the world. It is, in fine, a self-supporting, self-perpetuating, self-multiplying, self-adjusting missionary; always in the right place, always doing the right thing, always at its silent work, and always producing good results for Christ and His Church.

41. What are the three divisions of the missionary work of the Church?

The three divisions of the missionary work of the Church are: Diocesan Missions, Domestic Missions, and Foreign Missions.

42. Name the missionary jurisdictions in the United States.

Alaska	Duluth	Oklahoma	Salt Lake
Arizona	Laramie	and the	South Dakota
Asheville	Montana	Indian	Southern Florida
Boisé	New Mexico	Territory	Spokane
Porto Rico	North Dakota	Olympia	Western Texas
Philippines	Sacramento	Salina	

43. In what heathen countries has the American Church established missions?

The Foreign Missionary Districts are in

West Africa Shanghai, China Hankow, China
Kyoto, Japan Tokyo, Japan

44. Repeat the Missionary Collect from the Prayer Book.

O God, who has made of one blood all nations of men for to dwell on the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom; through the same Jesus Christ our Lord. Amen.

45. Answer some of the common objections to Foreign Missions.

"I don't believe in Foreign Missions." The Holy Ghost did, S. Paul did (Acts xiii.), the Church does.

"There are many unconverted at home." So there were at Antioch, and there always will be in every parish till we obey God, and preach the Gospel to every creature.

"All the men and means are needed at home." The missionary spirit brings more men and means to the home work than if none went as missionaries.

"What a waste of men." The Holy Spirit selected the BEST men in the ancient Church for its foreign work.

"The heathen are well enough off without the Gospel." Why then did the Holy Ghost send S. Paul to them? Therefore the same obligation rests on us, as on the ancient Church, to send the Gospel to the heathen.

THE CIRCLE OF MISSIONS.

Jerusalem the First Center. Acts i.–xii.

1. The Christians were chiefly Jews.

2. The Church was of a most noble and beautiful character.

3. For several years it was largely confined to or gathered around the city.

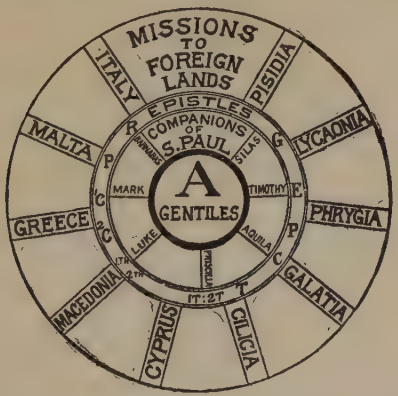
4. If this had continued the Church would have become selfish and narrow, as always must take place.

5. Persecution compelled them to scatter abroad, and so began the era of Domestic Missions throughout the country, chiefly to the Jews.

6. Although the history of the Jerusalem Church, as given in the Acts, does not extend beyond this, yet we learn from other sources that probably the Apostles carried the Gospel into other countries as far as Assyria, Persia, and India.

THE CIRCLE OF MISSIONS.

ANTIOCH THE SECOND CENTER. ACTS XIII.-XXVIII.



1. Antioch was the center of the Gentile Church.

2. It was the broadening of the Church into a world-wide organization.

3. It was the center of foreign missions.

4. Paul went on three long missionary tours.

5. He evangelized the leading cities of the civilized world.

6. He wrote thirteen epistles, making permanent the great truths of the Gospel.

7. The two great sources of power were the ever-living Christ and the fullness of the Holy Spirit.

What would Jerusalem and Antioch have been had they kept their Gospel to themselves?

THE CHURCH THAT IS NOT A MISSIONARY CHURCH IS DYING.

NOTES.

PART IV.

Christian Prayer.

WE APPROACH GOD.

Catechist. My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer. Our Father, who art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and

from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

THE PRAYER BOOK.

1. What is Worship?

   Worship in the highest sense is the offering of man's body, soul, and spirit to his Maker.

2. How does the Church show that she cares for her worship?

   The Church shows that she cares for her worship by her ceremonies.

3. To whom do we offer our worship?

   We offer our worship to God the Father, God the Son, and God the Holy Ghost.

4. With whom do we join in worship?

   We join in worship with all the company of Heaven, and all the faithful on earth.

5. Is it a duty for all Christians to go to Church?

   Yes, it is a duty for all Christians to go to Church.

6. Why do we go to Church?

   We go to Church to worship God, especially in the Holy Communion, to make a public confession of our faith, and to hear God's Holy Word.

7. How are we enabled to worship in common with others?

   We are enabled to worship in common with others by the use of a Book of Common Prayer.

8. How long have precomposed forms of prayer been used in Christian worship?

   Precomposed forms of prayer have been used in public worship from the earliest ages.

9. How did our Lord sanction the use of a Prayer Book in public worship?

   Our Lord sanctioned the use of a Prayer Book in public worship by being present, "as was his custom" in the Temple and in the Synagogues, where Prayer Books were always used; also by composing a form of prayer for His disciples to use.

10. Did our Lord originate or extemporize the Lord's Prayer?

    No, our Lord did not originate the Lord's Prayer. He carefully compiled it from very ancient forms used before in the Jewish Church.

11. Why do we pray to God out of a book?

    We pray to God out of a book for precisely the same reason that we praise God out of a book. We would not like to sit and hear the priest sing extemporaneous hymns; we wish to join in hymns; so we wish to join audibly in the prayers.

12. Upon what is our Prayer Book built?

    Our Prayer Book is built upon what Christ said and did, upon what the Apostles wrote and practiced. The essential germ of the Church's worship was planted by our Lord; first, when He commissioned the Ministry; secondly, when He commanded Holy Baptism; and thirdly, when He instituted the Holy Communion. Around these three of-

fices all other forms of Christian worship circle. Around these three all the devotional offices of the Primitive Church cluster, and from these three all other services of the Church were developed.

13. Name the Primitive Liturgies of the Church?

THE LITURGY OF S. JAMES, which was used at Jerusalem, and from which the present Liturgy of the Greek Church is derived.

THE LITURGY OF S. MARK, of Alexandria, from which the present Liturgy of the Egyptian Church is taken.

THE LITURGY OF S. PETER, which was the origin of the Roman Liturgy.

THE LITURGY OF S. JOHN, of Ephesus, from which the early Gallican and British Liturgies were derived, and which is therefore a source of the American Prayer Book.

14. How did it happen that the Liturgy of S. John of Ephesus came to be used in Britain rather than the Liturgy of S. Peter of Rome?

The Liturgy of S. John, commonly called the EPHESINE LITURGY, came to be used in Britain, because the Church was founded in this part of Europe by missionaries of the Apostolic age sent from Ephesus to Gaul, Spain, and Britain, and who therefore carried the Liturgy of S. John with them.

15. Was the Liturgy of S. Peter, commonly called the ROMAN LITURGY, ever the authorized "use" of the Church of England?

Never at any period of its history. As papal influence increased in England many Roman features were introduced, but the English

services never lost their independent character.

16. What was the first Prayer Book of Edward VI.?

The first Prayer Book of Edward VI. was the first Book of Common Prayer in English, and appeared in 1549. It was compiled from the Latin Breviary, Missal, Manual and Pontifical of the Church of England, with simplifications and revisions. Subsequent Anglican Prayer Books were revisions of it.

17. When did the English Prayer Book receive its final revision?

The English Prayer Book received its final revision in A.D., 1662.

18. What Prayer Book was used in the Church in America until the Revolution?

The English Prayer Book, as finally revised in 1662, was used in the Church in America until the Revolution.

19. Was any change made in the use of the Prayer Book after the Revolution?

Yes, in A.D., 1789, a few changes were made, in addition to rendering the Prayer Book suitable to the Church in the United States.

20. What is the Standard Book of Common Prayer?

In 1880, the House of Deputies passed a resolution appointing a committee to make certain alterations in the direction of liturgical enrichment and increased flexibility of use. The arduous duties of this committee lasted twelve years, and in 1892, the General Convention finally accepted what is known as the Standard Book of Common Prayer.

21. Rehearse the order of the Offices in the Prayer Book.

22. What is our duty toward the Prayer Book?

Our duty towards the Prayer Book is to use it habitually, to familiarize ourselves with its contents, and to be profoundly thankful that God has handed on to us such a rich treasure of Catholic devotion.

23. Why is the Litany recited at a desk outside the choir screen?

Because it is a penitential service, and for such this is the most fitting place: "Let the priests weep between the porch and the altar, and let them say, Spare Thy people, O Lord." (Joel ii., 17). The priest also descends into the body of the church to show that, no less than the people, he has need to deplore his sins.

24. Is it not an objection to our services that we repeat them over and over again, year in and year out?

This repetition of our services is no valid objection, but their highest commendation. One of the great advantages of the ever-varying seasons of the Church Year is that it *prevents* an undesirable sameness. The ordinary conventionalities of life we repeat constantly; but it is no objection to them. "Skilled labor" means the labor of those who have done the same thing over and over again. Our services being good and desirable in themselves, it is eminently fitting that they should be repeated, and the Christian who enters heartily into them "over and over again" is the one who learns to live soberly, righteously and godly in this present world.

LITURGICAL FORMS.

While what is said on page 60 about the Liturgies may be allowed to stand in an elementary handbook, more complete Liturgical investigation has thrown great doubt on the Ephesine character of the Gallican Liturgical forms. The fact seems to have been that the Gallican was a later development on Western soil. The matter is difficult, but very important and interesting, and the student is referred to Frere's new edition of Procter on "The Book of Common Prayer," pages 8, 313, 416 and following.

NOTES.

NOTES.

NOTES.

PART V.

The Sacraments.

GOD APPROACHES US.

Question. How many Sacraments hath Christ ordained in His Church?

Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two; the outward visible sign, and the inward spiritual grace.

Q. What is the outward visible sign or form in Baptism?

A. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin: and Faith whereby they steadfastly believe the promises of God made to them in that Sacrament.

Q. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby?

A The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of those who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former sins, steadfastly

purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.

HOLY BAPTISM.

1. Which of the Sacraments are said to be generally necessary to salvation?

   The two Sacraments that are said to be generally necessary to salvation are Baptism, and Supper of the Lord.

2. What does "generally necessary" mean?

   "Generally necessary" means necessary for all wherever they may be had.

3. Do we have Baptism now in the same way that it was had at first?

   Yes, we have Baptism now in the same way that it was had at first.

4. What gift has God in store for us after Baptism?

   Confirmation.

5 What is Confirmation?

   Confirmation is an Apostolic Sacramental Blessing given to those who have been baptized, conveying to them grace and spiritual strength from God the Holy Ghost, to fit them for the worthy receiving of the Holy Communion and the daily living of the Christian life. It is the completion of Holy Baptism, a sort of lay-ordination to that "royal priesthood" which is the privilege of all believers.

6. Is Confirmation closely associated with Baptism?

   Yes. In the early Church (and in the Eastern Church to this day), it was generally administered immediately after Baptism. In the Western Church (both Anglican and Roman), it has long been the custom to separate Baptism from Confirmation by an interval of time.

7. What are the benefits of Baptism?

   In Baptism the Holy Spirit cleanses our souls and unites us to our Lord.

8. What were our Lord's last words to the Apostles?

   Our Lord's last words were: "Go ye, therefore, and teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost."

9. Were you made the child of God through Holy Baptism?

   Yes, I was hereby made the child of God, because I was united to God's Son.

10. When our souls are cleansed, and we are united to our Lord in Baptism, what is it called?

    It is called the new birth when the Holy Spirit cleanses our souls, and unites us to our Lord in Baptism.

11. What is the new birth called?

    The new birth is called Re-generation.

12. When do we have Re-generation?

    We have Re-generation in Baptism.

13. Who may baptize?

A Priest may baptize, and where the Priest is away a Deacon may take his place.

14. May one who is neither Priest nor Deacon baptize?

Yes, a layman may baptize when death is near and no Priest or Deacon is at hand.

15. What promise did God make to Abraham?

God promised Abraham that in his seed all the nations of the earth should be blessed.

16. What do you mean by "Abraham's seed"?

By "Abraham's seed" I mean our Lord Jesus Christ.

17. Do "Re-generation" and "Conversion" mean the same thing?

No. The Latin word "regeneratio," from which Re-generation has its origin, means "a new birth," while the Latin word "conversio," from which Conversion has its origin, means a "turning round, a change, or alteration of life." They speak of separate and distinct periods in the Christian life.

18. How is Re-generation distinguished from Conversion?

Re-generation is an act, done once and for ever, when the soul is born from above in Baptism. Conversion is, and should be, a part of the Christian experience, occurring again and again, as the soul awakens to the knowledge of God, but is not the new birth. Re-generation is a fact independent of feeling; there may be no conscious sensation Conversion is an experience and a state of feeling, an opening of the spiritual life to the knowledge of God.

19. In what way did our Lord command Baptism to be administered?

Our Lord commanded each person who believed in Him to be baptized, that is, to be washed, dipped in, or laved with water. Baptism cannot, therefore, be performed with any other outward, visible sign than water. Otherwise, it is not Christian Baptism.

20. How else did our Lord command Baptism to be administered?

Our Lord also commanded Baptism to be administered in the NAME of the Three Persons of the Trinity,—name, not names, as indicating the Unity in Trinity and Trinity in Unity (S. Matt. xxviii., 19), and as a profession of faith and reliance upon the Three Persons as participators in the work of our salvation. (Eph. ii., 8, 18.)

21. Where in the New Testament is salvation shown to be dependent on Holy Baptism?

1. It is accompanied by remission of sins. (Acts ii., 38; xxii., 16; Eph. v., 26.)
2. It is necessary for salvation. (S. Mark xvi., 16; Titus iii., 5; I Pet. iii., 21.)
3. In Baptism there is mystical burial and resurrection with Christ. (Rom. vi., 1-4; Col. ii., 12.)
4. Through incorporation with Christ in Baptism, faith is increased and strengthened. (Acts ii., 41, 42; Heb. x., 22.)

22 By what modes does our Church baptize?

Our Church allows Baptism either by immersion or by pouring.

23. Why do we baptize children?

For four thousand years an overwhelming majority of God's people believed in Infant Church Membership; and to-day there is not more unanimity among Christians on any subject than on Infant Baptism. Only three per cent. object to it. Ninety-seven per cent. practice it, and this demands from the minority a direct scriptural prohibition. Christ preached to people who admitted children to the Covenant. If the new Covenant were to be narrower than the old, would not Christ have said so? If a new steamer intended to refuse children as passengers, would it not publish the fact? In the absence of such prohibition we infer that we may take our children with us on the steamer. Similarly, in the absence of any prohibition in the New Testament we take our children into the Church of God. Christ's command was to baptize all nations. Certainly "all nations" comprehend all ages, sexes, and classes.

HOLY COMMUNION.

24. What is the Great Service of the Christian Church?

The "Supper of the Lord" called in our Prayer Book "The Holy Communion" is the great service of the Christian Church.

25. Why is the Holy Communion the great service of the Christian Church?

The Holy Communion is the great service of the Christian Church because our Lord is at once the Giver of it and the Gift.

26. What did our Lord say when He gave us this service?

When our Lord gave us this service He said "Do this in remembrance of Me."

27. What does "doing in remembrance" mean?

"Doing in remembrance" means reminding the Eternal Father by the offering of the Eternal Son.

28. What are the great Bible texts of the Holy Communion?

The great Bible texts of the Holy Communion are: Malachi i., 11; S. Matt. xxvi., 26, 27; S. John vi., 50-58; and I Cor. x., 16, 17.

29. In the Holy Communion does Christ die again for our sins?

No, in the Holy Communion Christ's dying is applied to our souls.

30. Why is the Holy Communion generally necessary to salvation?

The Holy Communion is generally necessary to salvation because, except we eat the Flesh of the Son of Man and drink His Blood we have no life in us.

31. Were the ancient altars ever called tables?

Yes; looking towards God, and as the places on which the offering to God was made, they were called altars; looking towards man, and as bearing sacred gifts FROM God, they were called tables. (Compare Ez. xli., 22; xliv., 15, 16, with I Cor. x., 20, 21)

32. What kind of bread is used in Holy Communion?

Sometimes plain unleavened bread made of flour and water is used, and sometimes ordi-

nary raised bread is used. The Church allows either kind.

33. What wine is used?

The purest grape wine is used, and according to the most ancient custom, a little water is mixed with it, because Our Lord used a mixed cup at the first Communion.

34. At the Consecration, what do the Bread and Wine become?

At the Consecration, the Bread and Wine become the Blessed Sacrament of Our Lord's Body and Blood.

35. Can we explain the presence of Our Lord's Body and Blood?

The presence of Our Lord's Body and Blood in the Holy Sacrament is beyond human explanation, and we believe it by faith.

36. Is it right to speak of the Real Presence of Christ's Body and Blood in the Holy Sacrament?

It is right to speak of the Real Presence of Christ's Body and Blood in the Holy Sacrament.

37. If we say that the Presence is spiritual, do we by that deny that it is real?

If we say that the Presence is spiritual, we do not by that deny that it is Real, for what is spiritual is most Real.

38. Is Christ present in the Sacrament because of our faith?

Christ is present in the Sacrament, not because of our faith, but by the act of the Holy Ghost He is present according to His

Word which He gave us when He said, "This is My Body," and "This is My Blood."

39. How does the language of the Prayer Book express the Real Presence?

The Prayer Book expresses the Real Presence when it says that the Body of Christ is "given" (*i.e.*, by the Priest), "taken" (*i.e.*, by the communicants), "after an heavenly and spiritual manner"; and also in the Prayer of Humble Access, the Prayer of Consecration, the Post-Communion, Thanksgiving, the Catechism, etc.

40. What are two aspects of Holy Communion?

The Sacrificial aspect as the perpetual memorial of Christ's Sacrificial death. On the first day of the week (Acts xx., 7) and at other times besides (Acts ii., 46), the Apostles met to continue a perpetual memory of that His precious death and sacrifice, and the Church has made provision for this example and precept to be carried out.

A Communion aspect, as the Banquet of Christ's Body and Blood, which are our "spiritual food and sustenance in that Holy Sacrament."

41. What two unscriptural theories of the Holy Communion are taught at the present day?

1. TRANSUBSTANTIATION is taught by the "Roman Church" as an article of its faith, declared to be so by the Fourth Lateran Council in the year 1215, A.D.

This is a purely rationalistic view, in order to bring down to the level of human thought and reason the idea of the Sacrament. It takes away all mys-

tery, but substitutes miracle, in which at the words of consecration, God is said to change the natural substance of bread and wine into the natural substance of Flesh and Blood, though the outward appearance of bread and wine remain.

2. ZWINGLIANISM. In this theory it is taught that the Sacrament is only a memorial, an empty sign; that the Body and Blood of Christ are absent. Both mystery and miracle are here destroyed. Many of the modern religious bodies outside the Church as a rule hold this unscriptural view.

42. Give reasons for the use of unleavened bread in the Holy Communion?

When our Lord instituted the Sacrament of the Holy Communion, He undoubtedly made use of unleavened, not of leavened bread.

This conclusion seems inevitable from the fact that our Lord instituted this Sacrament at the time of the Passover. During this week of the Passover the Jews were required, under severe penalty, to put away all leaven out of their houses. (Exod. xii., 15.) The unleavened bread passed from its old symbolic use in the Jewish Passover to its Sacramental use in the Holy Communion by His authority.

The practical value of unleavened bread is:

1st. That it is perfectly pure, being simply flour and water.

2d. That it is always ready for use.

3d. As it does not crumble, it is a safeguard against irreverence, which, with ordinary bread, is almost unavoidable, notwithstanding the most scrupulous care on the part of the Priest and people.

4th. It is a bread separate from common table use, as the Church building itself, the House of God, is in its construction and arrangement different from ordinary houses or halls.

43. What is signified by the cross and two Altar lights seen in many churches upon the retable above the Altar?

The Altar cross and two candlesticks signify that Jesus Christ, in His two natures, the light of the world, died on the Cross for our salvation. They signify that the Holy Communion was instituted to commemorate this event perpetually. The candlesticks also signify the Christian Church. (Rev. i., 20; ii., 5.). The lighted candles in them signify Jesus Christ, the light, dwelling in His Church. Very many churches in England and in America have Altar lights. Most of the cathedrals have Altar candlesticks and candles. Lights before the Sacrament date from the remotest antiquity. They signify the Church's joy for redemption through Christ, and for the priceless gift of the Holy Communion, which commemorates it, and which she received at early morning. (Exod. xxv., 31, 32, 37; Acts xx., 8; Rev. iv, 5.) Light, in the Bible, is the symbol of holiness and joy; darkness, the sign of sin and misery. (S. John iii., 19, 21; Eph. v., 8; Heb. vi, 4; x., 32.)

44. What relation has the Holy Communion to that one Sacrifice once for all offered upon the Cross?

The Holy Communion is the showing forth before the Father, in a sacrament on earth what Christ is ever showing forth visibly before the Father in Heaven. It is an acted prayer.

45. The Sacrifice of the Eucharist then is the same as the Sacrifice on the Cross?

Yes. The Sacrifice is the same Sacrifice, because in each case that which is offered is the Body and Blood of Christ, and because the priest is the same, that is, our Lord acting by Himself on the Cross, acting through His ministers at the Altar. The Sacrifice on the Cross is the Atonement for all sins of all men. The Sacrifice of the Eucharist is the pleading of that Atonement by the presentation of the same offering to the Father.

46. Do you mean to say that there is an intimate connection between the Sacrifice of the Eucharist, the Sacrifice on the Cross, and our Lord's offering of His Sacrifice in Heaven?

Yes. On the Cross the Sacrifice of our Lord's manhood was perfectly offered. In Heaven our Lord continually pleads that Sacrifice. On the Altar the Christian Church presents to the Father the same offering which our Lord is continually pleading in Heaven. Alike on the Cross, in Heaven, and on the Altar, the offering which is made is that of the sacred manhood of our Lord Himself.

47. Is it not a fact that in the Church people are often admitted to the Holy Communion without being confirmed. How do you explain this?

Yes, it is true, but then we must conclude that such persons "are ready and desirous to be confirmed" unless we know to the contrary. In such cases charity compels us to suppose that those who have not been confirmed are ignorant of the requirement.

48. Why does not the Church invite all who love the Lord Jesus, of every denomination, to come to the Holy Communion?

Because in the divine order of services, it would be against the mind of God, as revealed in Holy Scripture, for persons who had never been baptized or confirmed to receive the Holy Communion. Because the structure and language of the office for Holy Communion are absolutely inconsistent with the religious convictions and lives of many who are invited under such circumstances to receive the Holy Communion. Again, Sacraments are MEANS OF GRACE, and that they may be rightly and safely received, a preparation is required in order to secure a condition of receptivity. Were the Church to give such an invitation as that just mentioned, she would be doing harm by inviting many to "eat and drink to themselves damnation." The Church knows that it is a cheap and ignoble charity which puts in peril the salvation of souls to gain for herself praise from the crowd. The Sacrament of the Holy Communion is the apex, the mountain top,

and everything else leads up to it. It is reached by many steps. All Liturgies indisputably prove this; hence it is not right to take for granted that any one and every one is qualified, without instruction and preparation, to receive the Holy Communion.

49. What should we specially remember in regard to the Holy Communion?

We should remember that the Holy Communion is the Christian's greatest opportunity for intercessory prayer for the Church, for our friends, or for ourselves, because the Church then pleads in the most powerful way before the Father that One Sacrifice which can never be sincerely pleaded in vain. (See Appendix. Note 6.)

NOTES.

NOTES.

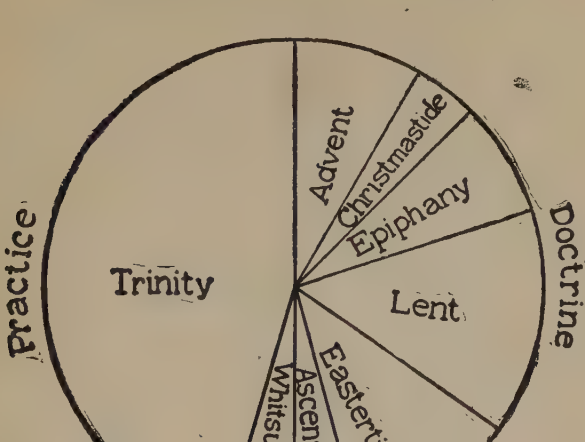
NOTES.

PART VI.

APPENDIX.

Containing Various Notes.

NOTE 1.—THE CHRISTIAN YEAR.



The Christian Year Dial.

The Christian Year is a lively and systematic exposition of the Christian Creed.

It is a majestic system of claiming all time for our Lord Jesus Christ, and filling every day in every year with His Name and His Worship. See how vast and rich the scheme, as a token of, and a provision for, the Second Advent.

It is a series of prayer and Bible lessons so arranged, that wherever English is spoken, Christians can worship with the same words, listen to the same chapters, on the same days. "I beseech you, brethren," (said S. Paul, I Cor. i., 10) "that ye all

speak the same thing." These lessons comprise for each service one Old Testament and one New Testament chapter, the Psalter, and for each Sunday and Holy day a Collect, Epistle and Gospel. A Collect is a short prayer in which much meaning is collected in a few words.

The Gospel sounds the key-note of the day, and from Advent to Trinity narrates chiefly the acts of Christ, and from Trinity to Advent His words—the object being to follow our blessed Lord most tenderly and reverently in all He said, or wrought or suffered for us.

Thus the Christian Year becomes to all who follow it a means of grace. (See Dr. Little's "Reasons," p. 236.)

Note 2.—The Three Creeds.

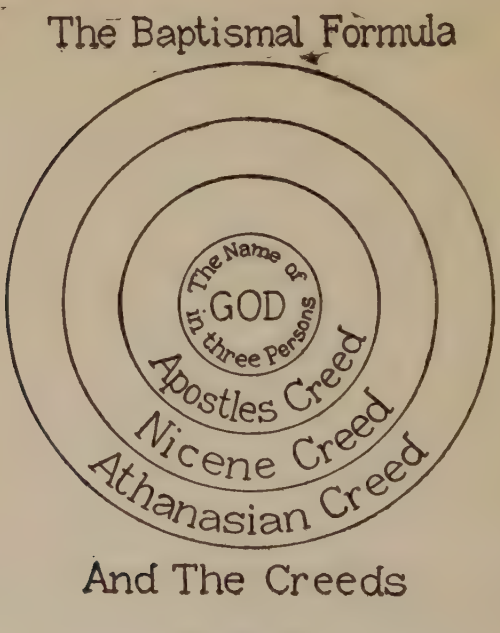
The confession of faith required for baptism was at first of the simplest kind: "I believe that Jesus Christ is the Son of God." But early heresies made it necessary to introduce more exact definitions. Hence we have the Apostles' Creed, as found in substance in various forms of declarations of faith received from the Apostles and used before the close of the second century. It will be seen that it is but the development of the Name of the Triune God which was revealed in the command, "Go ye and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." (S. Matt. xxviii., 19.)

In the third century a question arose in the Church respecting the eternal Divinity of the Second Person of the Holy Trinity. This was denied

by Arius. A General Council of the Church was therefore called in A.D. 325, at Nicea. This council put forth the sections treating "of the Father and the Son," of that Confession of Faith now known as the NICENE CREED. Later on when the Divinity of the Holy Ghost was denied by Macedonius, the final clauses were accepted, and the Nicene Creed was adopted as a whole at the Second General Council held at Constantinople, A.D. 381.

A still fuller Confession of Faith is that known as THE ATHANASIAN CREED, because it represents the Faith of the Church so ably championed by S. Athanasius at the Council of Nicea.

OBSERVE: The Three Creeds are in substance the same. Truths stated explicitly in the fuller Creeds are implicitly conveyed in the statements of the shortest Creed, which itself rests on the Sacred Name of God in Three Persons. This may be set out in the form of a diagram showing by means of concentric circles the successive expansions of the one revealed truth of the Being of God. The diagram given on the following page shows the Baptismal Formula represented by the inner-most circle expanded, as the necessity arose, into the larger circles, which represent the three Creeds. To us, therefore, the fuller is really the simpler Creed. It is only because we bring to the more elementary Creed the knowledge derived from the later, that it *seems* to us the simpler. By itself it leaves many inquiries unanswered which, in earlier days, the prevalence of Apostolic tradition availed to answer.



NOTE 3.—THE ARK OF CHRIST'S CHURCH ANCHORED BY THE RULE OF FAITH.

The Rule of Faith (The Faith once delivered to the saints) only applies to the great cardinal doctrines, for on these alone is Primitive testimony forthcoming in sufficient volume. Consequently it does not operate as a rigid restriction, binding and fettering the free movement of the inquiring soul.

Thus the Church's hold upon Primitive Tradition and this rule of Faith explains her steadi-

ness in the midst of various movements of religious thought.

For example Church history records the:

(*a*) LATITUDINARIAN movement at the end of 17th century and beginning of 18th.

(*b*) EVANGELICAL REVIVAL in middle of 18th century.

(*c*) CATHOLIC REVIVAL—not Roman Catholic—toward the middle of 19th century.

These movements have come upon the Church like winds from various quarters upon a ship that rides safely at anchor. The Rule of Faith is, as it were, an anchor to which the Church swings easily. Just as under the ebb and flow of the tide or the shifting of the wind, a ship will range round a whole circle without breaking away from its moorings, so under stress of circumstances the Ark of Christ's Church will move round the cycle of all possible religious thought, and this without parting from its anchor. Other religious bodies drift by, and are often scarcely recognizable after a generation or two, because they have no such fixed Rule of Faith to keep them from drifting.

NOTE 4.—THE PROPORTION OF THE FAITH.

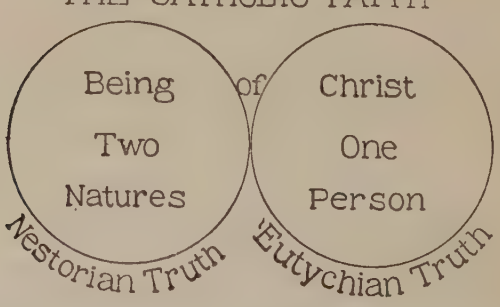
When the Church asks in the Litany to be delivered from "false doctrine" and "heresy," two distinct kinds of error are meant. "False Doctrine" is that which is inherently false—false IN KIND. Heresy is from a Greek word meaning "choice." It sometimes stands for the choosing out of doctrine true in itself, and only becoming false when it is held out of proportion. It is "the

falsehood of extremes." The falsehood lies in this case IN DEGREE, not IN KIND.

This may be illustrated from Early Church History. The NESTORIAN heresy held that there were two natures in our Lord, the God-Man, but carried it to the extreme of maintaining that there are TWO PERSONS. It was condemned by the Council of Ephesus, A.D. 431.

The EUTYCHIAN heresy in its recoil from this passed into the opposite extreme. In its anxiety to assert the one PERSON of Christ, it maintained His two Natures became one, at the Incarnation. This was condemned by the Council of Chalcedon, A.D. 451.

The Church embraces the truth held by each, and beholds them in conjunction, as though they were the two sides of one and the same medal.



The same teaching of apparently opposing truths held by the Church in due proportion, *e.g.*, God's Predestination and Man's Free Will. S. Paul's Doctrine of Faith, and S. James' Doctrine of Works, may be illustrated by the two sides of the same medal.

Now the Church holds the Catholic Faith in due proportion and in the Christian Year teaches it in its entirety. Why is it then that so many Christians are prone to hold only parts of the Faith, and to practice only parts, omitting the grand proportion which they ought to observe?

There are three obvious reasons for this.

(1) LACK OF RELIGIOUS KNOWLEDGE.—The reason why many people hang so loosely to the Church, or do not enter into it, or fear it, is because they do not understand it. Would mathematics interest us if we did not know its first principles? Would art please us if we could not enter into the beauty of form and color? Would even sports or games please if we did not enter into them intelligently? Do not cut away the Church's doctrines, or pare down her proportions of Faith before you understand them. This little hand-book is an earnest attempt to enable our Sunday-school teachers and scholars, and the children of the Church, to have in outline an intelligent understanding of the first principles of our Holy Faith in due proportion.

(2) DISLIKE is another reason which prevents men from accepting the whole Faith in its integrity. They do not wish it to be true. They do not like to see the Faith walking with them in their daily round, checking them in their conversation, putting its fingers on their money, clutching at their time, drawing away their thoughts from this world to the unseen beyond. So they pick a few portions out of the Faith, an isolated doctrine here and there, until there remains a hard, dull outline, with no beauty of curve, or rounded shape, but merely a few bare, lifeless, colorless abstractions, without form and void; a God, mere elevation of feeling, pointing upwards; a morality, cold and hard, point-

ing inward; a philanthropy, pointing outward to man around—this is all that remains. Oh, if there are any doctrines which we shrink from, these are just the very portions of the Faith about which we should be most anxious. There is no part of our being which is not touched by the Faith, for the Faith is a revelation from above; it is one, holy, and indivisible.

(3) SIN, WANT OF GOODNESS.—These form a terrible barrier, which prevents us from appreciating the full and high proportion of the Faith. A mist, a dense vapor, rising out of our sins, distorts, envelops and hides the glorious features of the truth. "Blessed are the pure in heart; for they shall see God." Spiritual things are spiritually discerned. O terrible Malice of sin! It prevents us from seeing the glorious proportions of the Faith.

Let us labor to put before ourselves the whole Faith, without diminution or addition, without fear or favor or loss. The Faith is a definite body of truth, "One Lord, one Faith, one Baptism." It is a blessing and privilege to hold it and believe it; it is our loss to reject any portion of, or to distort any part of it. For the Faith is one grand, noble, harmonious whole; it comes to us from the hands of Almighty God Himself. (See Dr. Little's "Reasons," p. 15.)

NOTE 5.—NAMES OF USUAL CHURCH FURNISHINGS.

I. IN THE SANCTUARY.

1. ALTAR.—The common name for the Lord's Table.

2. Foot-pace.—The elevated base on which the Altar rests.

3. Credence.—The shelf, or table, on which the Communion elements are placed before they are brought to the Altar for consecration.

4. Reredos.—The carved wood or stone screen placed back of the Altar at the Sanctuary wall. When a cloth hanging takes the place of the reredos, the hanging is called a Dossal.

5. Alms Basin.—The large plate used to receive the offerings, and which is humbly presented and placed upon the Holy Table.

6. Communion Service.

   (*a*) Chalice.—The cup from which the consecrated Wine is received by communicants.

   (*b*) Paten.—The plate from which the consecrated Bread is administered to communicants.

   (*c*) Cruets.—The vessels in which the wine and water are kept on the Credence.

   (*d*) Ciborium.—The receptacle wherein the Bread is kept when the paten will not hold a sufficient supply.

7. Re-Table.—A shelf or shelves above and behind the Altar, whereon may be placed the Altar cross, the vases, and the Eucharistic lights.

II. In the Chancel.

1. Prayer Desk.—The place where Morning and Evening Prayer are said by the minister.

2. LECTERN.—The place whereon the Bible rests while the Scriptures are being read.
3. PULPIT.—The place where the sermon is preached.

III. IN THE NAVE.

1. LITANY DESK.—The prayer desk where the Litany is usually said.
2. OFFERTORY PLATES.—The plates used to receive the offerings of the people.
3 PEWS.—Seats or benches for the congregation.
4. BAPTISMAL FONT.—The receptacle in which the water is placed for baptizing children and adults in the church. The Font usually stands near the church entrance to symbolize that Holy Baptism is the means of entrance into the Kingdom of Christ. The place where the Font stands is called "The Baptistry."

NOTE 6.—THE HOLY COMMUNION.

1. The one service ordained by Our Lord Jesus Christ is the Holy Communion. We ought therefore be present at it every Sunday and if possible, every Holy Day. We may join in the worship, even if we do not receive the Sacrament.
2. It is impossible to lay down any exact rule as to frequency of reception. The early Christians received at least weekly. The best plan is to consult your pastor as to what he deems advisable for yourself. In the absence

of such help a good rule for beginners might be monthly and on the great festivals. Whatever the frequency of your Communions, they should be by rule, and after self examination, and not left to passing impulse.

3. The length of time given to preparation will necessarily vary according to circumstances. Regular and frequent communicants will not require so long a preparation as those coming for the first time, or after a long interval.

4. At the time of Holy Communion come early to church, so as to have a few quiet moments for preparation. Spend the time before service, and any intervals, like that when others are communicating, on your knees and in prayer. Do not sit up and look idly around.

5. The offering of the Holy Communion is the pleading before God of the Sacrifice of His dear Son. No better time, therefore, can be found in which to lay before Him all our needs, and to make intercession for the Church, those we love, the departed, those in need, or sorrow or sickness, and all for whom we are bound to pray. It is well to have some special object in our mind each time, and make it the special subject of our prayers.

6. When you go up to the Altar, if the rail be full, kneel quietly in the chancel till there is a vacant place. At the rail kneel upright. Wear no gloves. Place your right hand on your left, and allow the Priest to put the Sacrament in the palm of your hand, when you can raise it to your mouth without fingering it or losing any crumb. Guide the

cup firmly and take a few drops. Of course you will not wipe your lips with your handkerchief.

7. After you return to your seat, kneel down and employ the time in thanksgiving and prayer. Do not hurry out of the church the instant the Benediction is pronounced, but wait until the Priest has left the chancel, and then depart reverently and silently.

8. Attend the celebration of the Holy Communion every Sunday and Holy Day you possibly can. If you can get to only one service, choose this in preference to any other, because as we said before, it is the one act of worship Our Lord appointed, and in it He comes to us. Always remain throughout and occupy yourself in prayer, praise and intercession.

9. If lengthened sickness prevents your going to church to make your Communion, ask your pastor if you may not have this privilege at home.

Other Names for the Supper of the Lord.

The other names which Christians use in speaking of the Supper of the Lord are: "Holy Communion," "Eucharist," "Mass." We are sometimes told that the word "Mass" should not be used because it arouses prejudice, and the advice may often be useful and may be wisely followed by those who fear that in the use of the name they may prejudice another person against the thing itself. But, in a hand-book like this, which is written for reasonable people, it would not be right to respect a prejudice at once so illogical and uncharitable. As a matter of fact and history "The Lord's Sup-

per," "Mass," "Communion," "Eucharist," are only different names for one and the same thing. The Reformation in England was brought about on the distinct understanding that the Mass should not be abolished. In the First Prayer Book of Edward VI. the convenient popular title is preserved, "The Holy Communion, commonly called The Mass."

Note 7.—The Duties of Wardens and Vestrymen.

The Wardens and Vestrymen of a Parish stand to the Parish and the community as the representative men of that Parish, the representative Churchmen in that community. Whatever, therefore, a Warden or Vestryman may do or not do officially, he is bound above all things to be a man of true and high character.

Being an officer in the Church, he ought to be loyal to its doctrine and discipline, intelligent in its principles, and faithful to its traditions. He appreciates the value of the Church to the community, and in accepting the office binds himself to a reasonable devotion to the interests of the Parish.

Beyond this, what are the duties of the Church Wardens?

The ancient traditions are that by them "Churches be kept in sufficient reparations," "bread and wine be provided against every Communion," "loiterers be not suffered near the Church in time of Divine Service," and "disturbers of Divine Service be presented." These, with a few other traditions, suggest the Wardens' duties in three relations.

(1) THE WARDENS have the care of the fabric of the church, parish-house and rectory. It is their duty to see not only that everything is kept in decent repair, but that the whole appearance of the buildings is worthy of God's temple.

(2) The Wardens with the Rector prepare for the administration of the Holy Communion, and indeed for all the services of the Church. They are the body-guard of the Rector, ready to respond to any reasonable request, quick to aid him in his work, attentive to his interests.

They "receive the alms in a decent basin and reverently bring it to the Priest." It is a dignified and representative act, that of the Wardens giving the alms of the people into the hands of the Priest.

To the Wardens, as the representatives of the people, a wise Rector will turn for counsel, criticism, and advice.

(3) The Wardens guard and assist the devotions of the congregation. Whatever tends toward edification—the seating of the people, the reception of strangers, the provision for Prayer Books and Hymnals falls within the Wardens' province.

The VESTRYMEN, with the Wardens, and the Rector as their presiding officer, should form the standing or executive committee in the administration of the temporal and general affairs of the Parish; together they form the "Vestry."

Two or three points of the Vestry's duty are:

(1) The Vestry as a body stands responsible for the financial condition of the Parish. The duty of raising money cannot be given over to the Rector or the Treasurer or some active vestryman. While one or another may take certain lines of work, the responsibility is with the whole Vestry; and no good Vestryman will hear the Treasurer report a

deficit or a delay in the payment of the Rector's salary without a sense of shame and a resolution that he will try to prevent its happening again. Above all other institutions, the Church should bear a high name for financial honor. Business integrity is essential to the efficiency of a Parish.

When a Church depends upon fairs, entertainments, and spasmodic effort, it loses in dignity and influence throughout the community. When a Vestry develops and sustains with energy systematic and business-like methods for gathering in the income, it is surprising how steadily the amount increases; the prompt payment of the Rector's salary becomes possible, and there is cheer and buoyancy all along the line.

(2) As the Vestry represents the Parish, the members of the Vestry should know personally a large proportion of the people of the Parish. If the people of the Parish knew their officers better, and the officers, being earnest and enthusiastic men, knew the whole people, there would be vastly more unity and more momentum to the Parish life than there is to-day.

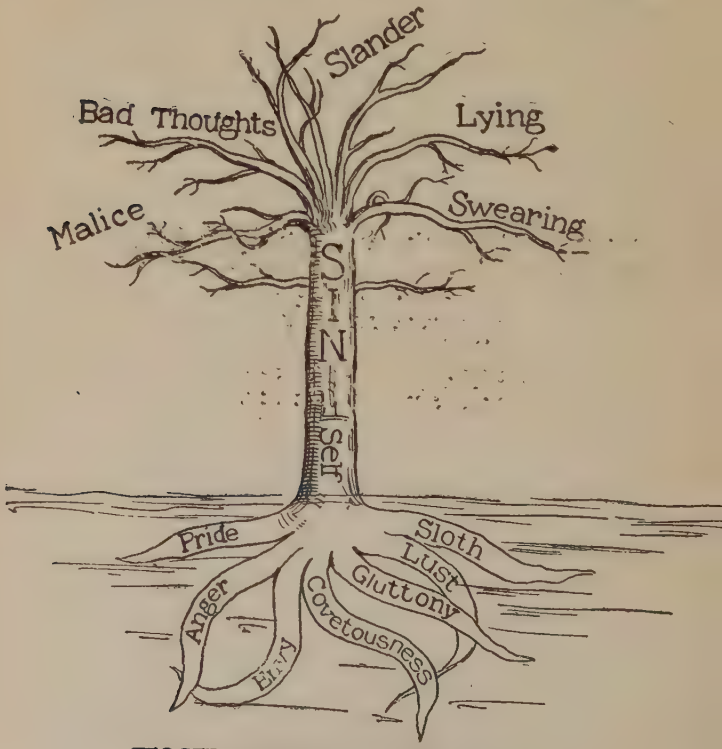
Note 8.—Self-Examination on the Seven Deadly Sins.

"Sin is the transgression of the law." (I S. John iii., 4) Sin is not outside the man; it is within him. There is no eternal principle of evil; nor is evil a real and positive thing detachable from personal agency.

In the abstract it is difficult to comprehend what sin is, but our Mother the Church has a way of systematizing the truth which guards us from loose thought. She tells us that sin is at bottom selfishness; every sin can be traced straight back to self.

CAPITAL, MORTAL, DEADLY.—These are the three titles of the following seven sins: *Pride*, *Anger*, *Envy*, *Covetousness*, *Gluttony*, *Lust*, *Sloth*. We may clearly understand their awful power by thinking of them as ROOT SINS, because they are the roots from which grows the rank tree of sin.

The following diagram illustrates the teaching.



THE TREE OF SIN

Here sin is likened to a tree. Its many branches are many forms of evil. The base of the trunk into which both roots and branches may be traced we call SELF, and the seven roots we call the Seven Deadly Sins.

A tree is not killed by lopping off a branch, but by destroying the root. It is similar in dealing with sin. A boy confesses to his father that he has told an untruth. A wise father will not say simply "That was wrong, and you must not tell a falsehood again," but he will examine his son carefully and find out the root sin that prompted him to tell the falsehood, and then by prayer and advice he will do all he can to help his son destroy the root sin.

Our Prayer Book tells us that we must examine ourselves before we presume to receive the Holy Communion. There is no better basis or form for self-examination than these Seven Deadly Sins. It is one of the Church's methods. The average devotional handbook method of self-examination with page after page of questions is too introspective, and has a morbid tendency. (See Dr. Morgan Dix, "The Seven Deadly Sins.")

RULES FOR SELF-EXAMINATION.

1. Pause. Realize the Presence of God.
2. Pray to the Holy Ghost that He may convince you of sin.
3. Repeat to yourself these seven roots of sin—the Seven Deadly Sins. Slowly trace your sin, temptation, evil inclination to its root.
4. Ask God's forgiveness, which He will surely give if you be truly penitent.

5. Resolve with God's help to conquer sin, and to "continue Christ's faithful soldier and servant unto your life's end."

NOTE.—"If there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me (*i.e.*, his parish priest) or to some other Minister of God's word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness." (Prayer Book, p. 241).

NOTE 9.—SYMBOLICAL MEANING OF COLORS.

WHITE, the color of purity, peace, and joy, is used from Christmas Eve until the Octave of the Epiphany (except on Feasts of Martyrs); on Maundy Thursday at the Celebration; from Easter Eve until Pentecost (except on Martyrs' Days); on Trinity Sunday, on S. Paul's Conversion; on all Festivals of the Blessed Virgin, the Nativity of S. John Baptist, S. Michael and All Angels, All Saints' Day, and Saints who are not Martyrs; the Consecration and Feast of the Dedication of a Church, and the Service of Confirmation, and of Holy Matrimony.

RED, the emblem of blood and fire, used from Whitsun Eve until the following Saturday morning inclusive, as symbolic of the tongues of fire which rested upon the Apostles; Feasts of Martyrs, in reference to sealing their testimony with blood; Holy Innocents' Day when it falls upon a Sunday.

PURPLE OR VIOLET, the emblem of penitence and mourning, is used in the church during the Season of Advent until Christmas Eve; from Septua-

gesima all through Lent until Maundy Thursday (when it is white at the Celebration). On Ember Days (except at Whitsuntide); on the three Rogation-Days (at any special Rogation Service, whether Litany or Eucharist—but not at Choir offices, or ordinary Eucharists); on Holy Innocents when it falls upon a week day, and at Funerals.

GREEN, the symbol of hope and peace, is used from the Octave of the Epiphany to Septuagesima, and from the day after Trinity Sunday to Advent, except Festivals, and Ember Days.

BLACK, on Good Friday, and also at Funerals, symbolical of death.

If the Octaves are observed, the Colors will follow those of the Feast.

Thus everything, however insignificant of itself, is made to teach some great truth—to give all honor and dignity to the Celebration of the Sacred Mysteries, and thereby more powerfully impress upon our souls, through all the outward senses, Christ's bitter Passion and Death. In these and in many other things employed to make *beautiful* the Altar and the house of the Lord, which may seem fanciful to the cold, secular spirit of this age, our pious forefathers sought to add solemnity to the worship of God; and even if they did give the reins to their fancy, as it is often said, surely it was far better than that calculating, heartless spirit of the 20th century, which, while it sets no bounds whatever to the adorning of our person and houses, willingly strips God's house and worship of all beauty of form and color, and contemptuously stigmatizes as "ecclesiastical millinery" all those accessories commanded by the Holy God to be used in the worship of the Tabernacle, the Temple and the Heavenly Jerusalem.

Note 10.—The Real Presence and the Roman Church.

The Real Presence

Our Church teaches the doctrine of the Real Presence in the Sacrament of the Altar. She does not hold or teach the metaphysical explanation of this doctrine, enjoined by the Church of Rome, commonly called "transubstantiation." The difference is this: the Catholic Church in her Eucharistic Offices has always taught that Christ is spiritually present in the Sacrament of His Body and Blood. Since A.D. 1215, the Roman Church has added to this teaching an alleged explanation of the way or manner in which Christ is there, and makes this explanation a matter of faith; thus she goes beyond the other branches of the Church, and in doing so teaches a false metaphysics. The Catholic Church accepts the revealed truth of the Real Presence; she rejects the Romish explanation proposed by transubstantiation.

The Roman Church

The colossal error of the Church of Rome is her disloyalty to our Lord in substituting for His character of government, given in His express words, in the Holy Gospel (S. Matthew xxv., 18, etc.), a new form of government of her own invention. Our Lord's polity was a corporation of a number of men united under Him as head. Rome's substitute is a monarchy with the Bishop of Rome as the Head, in the place of Christ. There is no warrant in the Holy Scripture, nor in early authors for this revolution. Why do the secular papers and the great mass of our people call the Church of Rome "Catholic"? She is not

Catholic. She is Roman, shut up under her own monarchy, with the Pope as her unlimited Lord, Master, and Monarch. She is a foreign communion on our soil and in every country except Italy and its dependencies. We are at a loss to know why the popular voice insists upon helping Rome. (See Tract by the Bishop of Springfield and Gore, "The Body of Christ")

NOTE 11.—"SCHOOLS OF THOUGHT," NOT "PARTIES."

Doubtless there will always be Schools of Thought in the Church, but not necessarily "party-ism." We may make the following classification of them:

1. There will always be those who are impressed with the diversity of God's operation, and the wideness of His mercy; these form the LATITUDINARIAN School.

2. There will always be those belonging to the second school to whom God is manifested chiefly through His dealings with the individual soul. Their spiritual vision is turned inward. They are EVANGELICALS.

3. Then there will always be others who, craving for definite standards of truth, believe they have found them in those great principles which have satisfied generation after generation. These are CATHOLICS. They throw

themselves into a great cause; and the CORPORATE life of the Church is the side of religion which most appeals to them.

Now all these are truths, for all are of God. They cannot be contradictories, for God is not the author of confusion, but of peace. But each aspect of truth BY ITSELF is partial and one-sided, and therefore likely to lead into the error of disproportion.

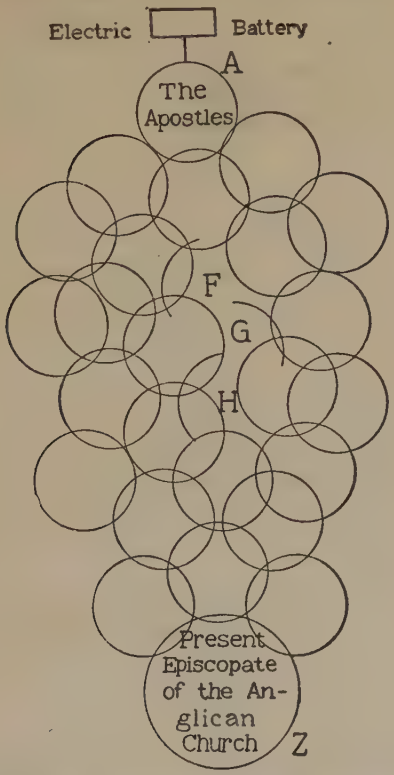
Here, then, is the need of a CHURCH to supply that which is lacking in the faith of the individual. A "school of thought" is the mere repetition of a single type of mind. So it is that a CHURCH is needed, in which there are diversities of gifts, and these differences of view. Each type of mind is to contribute its "part" to the realization of the whole truth. They are "BROAD," and "LOW" and "HIGH CHURCH," only when they reject the CO-ORDINATE truths.

Therefore "SCHOOLS OF THOUGHT" may be needed in the Church, while "PARTIES" are harmful and to be condemned.

Remember "The manifold wisdom of God" is to be made known, *not by the individual*, but by the Church; for THERE will be that which every joint supplieth, according to the working in due measure of every part. (Eph. iv., 16, R. V.)

(See "Life of Pusey," i., 254. Garnier's "First Principles," Little's "Reasons," page 262.)

NOTE 12.—APOSTOLIC SUCCESSION.



The above diagram represents a network of wire rings.

Ring "A" represents the Apostles.

Ring "Z" represents the present Episcopate.

All other rings represent the names of Bishops.

Suppose, for the sake of argument, that the links in direct line between "A" and "Z" are

broken at "F," "G," "H," although there is not the slightest evidence for such a supposition. But even supposing there is a break in this direct line, a current of electricity applied at "A" would be felt at "Z" notwithstanding the break. (See Little's "Reasons," p. 110.)

NOTE 13.—THE USE AND ABUSE OF RITUAL.

Ritual

Ritual is the expression of our Faith and our devotion. The ritual, the expression, without the Faith or the devotion, would be a sham, a lie, an insult to God; but where the Faith exists, or the devotion is felt, there is a desire, imparted by God within us, to show that devotion both in word and in action. As men have come to understand this and recognize that appropriate ritual and ceremonial in public worship are not necessarily "popish," they have accepted an increase and elaboration of ritual in the Church services, and this in turn has stimulated Church life. In the architecture and decoration of our churches, in the cultivation of Church music, in the greater dignity and reverence of Church ceremonial worship it has wrought there a transformation from bareness, ugliness, meanness, which only those of an older generation can fully estimate.

One use of ceremonial is to fix the mind and hold it so that the religious nature can be uplifted.

Our Lord's Attitude

What was our Lord's attitude towards ceremonial? The worship of the Old Testament was full of ritual, ceremonial, and symbol. Zacharias was engaged in conducting a most ritualistic service

when the angel appeared to tell him he should have a son. Our Lord came not to destroy but to fulfil; and He was continually in the Temple, attending these same services, of which the minute details of the ritual had been revealed to Moses. It is true Our Lord entered the Temple and with a knotted rope drove out the people; but it was not the ritualists He scourged, but those who had neglected their symbolism of worship, and had become mere materialists, changing the house of God into a den of thieves, and a place for social gathering and worldly trade and small talk; and it is the materialist, the rationalist, who is doing such harm in the Church of God to-day, by his practical unbelief.

The Use of Ritual

The reason why many are opposed to a reasonable use of symbolism is, that they do not know the meaning of it, and are therefore prejudiced against it. However, the widespread enlightenment on this subject of ritual has of late done valuable service in the way of renovation and re-equipment of Church service. It has revived the Church. It has expanded her life, increased her resources, dignified her mission, and given her self-confidence. It has attracted and is holding the young. What a wide influence the reasonable, Christian ceremonial of the Church has had where people lay aside their prejudices and try to understand it! How it touches the human sympathies of the denominations about us; how it has infused new reverence and ardor into lukewarm Churchmen; and how it has taught the important fact, that ritual is not necessarily Roman, but is the prerogative of the whole Church, and can never be alienated and ignored. Above all, while the reasonable ceremonial practices of the Church are in themselves

non-essentials, they unquestionably have the power of making very real to our souls the personality and presence of our dear Lord and Saviour, Jesus Christ.

The Abuse of Ritual

Every USE has its corresponding AB-USE. Therefore a rule may be laid down against excess of ritual. The conservative judgment of the Church must discriminate between—

(*a*) Catholic and adequate ritual.

(*b*) Romanistic and exaggerated ritual.

What lines should be drawn between the practice of the Roman Church and the practice of our Church can be drawn plainly enough on the grounds of the doctrinal and devotional superstitions which Rome has added to the pure and Catholic Faith. There is the abuse of ritual when any affectation exists in the service.

The Test of Loyalty

The test of a man's loyalty to the Church is not in his adherence to "Sarum," or "Roman," or æsthetic, or archæological, or eclectic ceremonial. It is his belief in the Holy Church as his ruler, teacher, and guide. Ceremonial has a prescribed place in the Church's worship, and it has a profound spiritual meaning. But it is both out of place and meaningless where the Church's faith is not understood, and where the spiritual life is not the most vital interest of both priest and people. And the way to get true religion into places where that religion is not fully understood and practiced, is not to rectify this or that detail of ceremonial observance, but to press the teaching of sound doctrine and the personal use of the practices of spirituality. We want more simple instruction in the

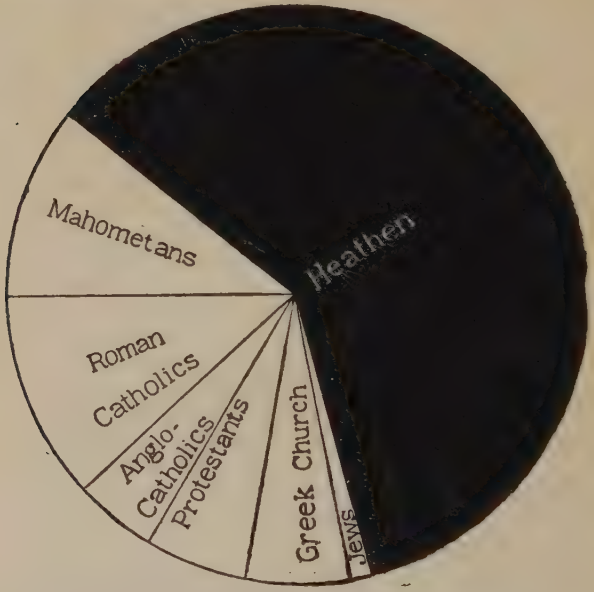
truths of the Catholic religion, more of the ministry of the Word in the pulpit—the means by which souls are brought to repentance and Communion. We need to go more into our own interior in prayer, and to spend more time at the foot of the Altar.

The Object is Edification

It is important to keep in mind that ritual is manners, and its object is edification. Enrichment by ceremonial is a useful end which we are wise to follow, but the higher end is the instruction of the mind, the inspiration of the spirit, the enkindling of the heart, the awakening of the will. That God can be pleased with any ritual whatever apart from these is pure heathenism. That He is pleased with whatever awakens these spiritual emotions is a self-evident proposition to every one who believes that He is a Spirit and is to be worshipped in spirit and in truth. May God speed the day when this prolonged, intestine strife shall have come to an end, when men shall rejoice to find that others hold the Faith, whether they express it in word alone, or in word and symbol alike, and when the Church in America shall go forth like an army with banners to the conquest of that vast heathen world, which God is more and more giving into her hands. In the meantime it is manifest that there is no ritual to which the Church in America has committed herself, which has not abundant Scripture authority, or which ought for one hour to stand in the way of the restoration of unity. (See Linklater's "Limits of Ritual"; Walker's "Ritual Reason Why"; Gratacap's "Philosophy of Ritual.")

Note 14.—Chart of the Religions of the World.

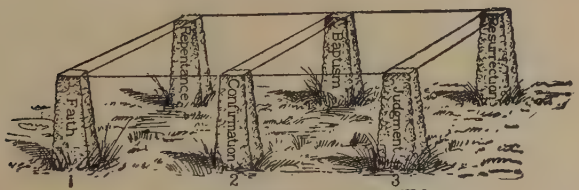
The following chart gives at a glance the comparative extent of the religions of the world as at present constituted:



(1)	Anglo-Catholics	number about	40	millions
(2)	Greek Church	" "	89	"
(3)	Roman Catholics	" "	205	"
(4)	Protestants	" "	100	"
(5)	Jews	" "	8	"
(6)	Mahometans	" "	175	"
(7)	Heathen	" "	870	"

Note 15.—Confirmation.

The great importance of Confirmation will be at once seen from a careful study of Hebrews vi, 1-3, which passage of Holy Scripture may be illustrated by the following diagram:



THE FOUNDATION STONES

These foundation stones of an edifice represent the foundation principles mentioned in Hebrews vi., 1-3.

It will be seen that these six prove to be three in use; they are in pairs complementing each other:

1. "Repentance" and "Faith" concern the work of God in the soul.

2. "Baptism" and "Confirmation" concern the visible Christian life.

3. "Resurrection" and "Judgment" concern the life beyond the grave.

Thus it is that Confirmation faces the believer in Christ as a matter of the utmost importance, as being one of the six FIRST PRINCIPLES, which Christ laid down as being one of the six foundation stones, so to speak, which, corresponding to each other in

pairs, are to support the Christian edifice. And the mere fact that it is a First Principle, and not a mere Apostolic rite, makes it a Divine Command, a means of Grace, and therefore sacramental in its character.

History and Origin.

1. Read Acts viii., 14–20. Note S. Philip baptized but could not confirm.
2. Read Acts xix., 1–7. Another case at Ephesus where S. Paul confirmed.
3. Read Acts xiv., 22, and xv., 41.
4. Tertullian (A.D. 145), S. Cyprian (A.D. 200) S. Jerome (A.D. 340), all testify to the universal custom of Confirmation.

The Seven Gifts of the Holy Ghost.

1. Wisdom, to aid us in our search after God.
2. Understanding, to lead us to a knowledge of the truth.
3. Counsel, to help us to discern the right path.
4. Ghostly Strength, to confirm us in doing right.
5. Knowledge, to teach us the will of God.
6. True Godliness, to help us to lead good lives.
7. Holy Fear, to aid us in loving God as our Father.

Note 16.—The Church and Her Bible.

We have stated (Question 72, page 30) that the Church is older than the New Testament. In proof of this look at the following dates:

A.D. 30.—*The date of Pentecost and the organization of the One, Visible, Apostolic Church.*

A.D. 62.—*At this time this Church was in full operation in Judea, Asia Minor and Rome.*

Starting from these facts, compare them with the following:

A.D. 42.—About this time the Gospel according to St. Matthew was written. The Church had then been in existence and operation for *twelve years* without a single gospel or epistle.

A.D. 52.—The First Epistle to the Thessalonians appears. The Church was in active operation for *twenty-two years* before she got the first epistle.

A.D. 58.—Romans, one of the most important of the Epistles, and the Church *twenty-eight years* without it.

A.D. 62.—St. Luke, Philippians, Colossians, Ephesians and Philemon. For *thirty-two years* the Church without any of these.

A.D. 90.—The Gospel according to St. John—the most important of the gospels—and the Apocalypse—the great New Testament prophecy. The Church was *sixty years* in existence and at work without these books.

Now, what does all this show except that the Church started off on its organic career without waiting for a line of the Christian Scriptures, and grew and made conquests after a fashion unknown in these days. So it appears that, instead of the Church resting on an infallible Bible, the Bible depends for its authority on the infallible Church.

This is not to claim infallibility for any branch of the Church, in any age. It simply affirms that our trust in the Holy Scriptures as the RECORD of a revelation from God must rest upon the witness of the Catholic Church; and that in the agreement and universality of that witness in all ages we have the assurance of infallible truth. If not, the gates of hell have prevailed against the Church in this most vital issue as to what is the word of God.

Note 17.—Some Christian Symbols.

The Cross.—The cross comes first in order. It is the special symbol of Christianity.

LATIN CROSS.

GREEK CROSS.

CALVARY CROSS.

TAU-CROSS.

MALTESE CROSS.

IRISH CROSS.

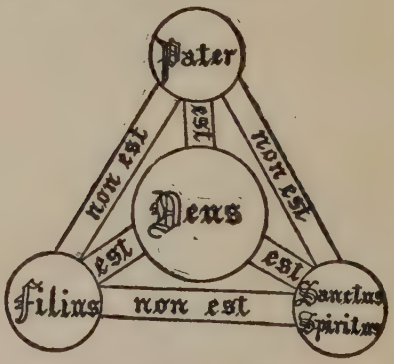
ST. ANDREW'S CROSS.

CROSS TREFOIL.

Symbols of the Holy Trinity:

TRIANGLE.

TREFOIL.



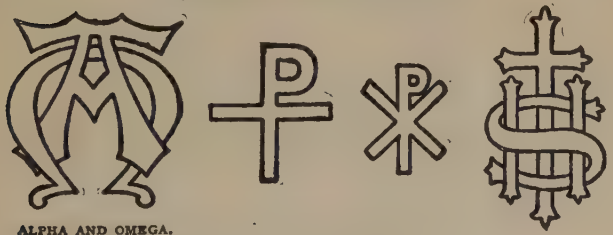
TRIANGLE AND CIRCLES.

Symbols of the Father Almighty.

THE FATHERLY HAND.

THE NAME AND THE TRIANGLE.

Symbols of Our Lord.



ALPHA AND OMEGA.

Symbols of the Holy Ghost.

THE SEVEN BRANCH CANDLESTICK.

THE DOVE.

Symbols of the Evangelists and Apostles.

THE WINGED SERAPH represents S. Matthew, whose Gospel contains much concerning our Lord's human nature.

THE LION is attributed to S. Mark, for he speaks especially of the kingly dignity of Christ.

THE OX belongs to S. Luke, who tells of the priestly character of our Lord.

THE EAGLE is given S. John, because his writings lift our minds to consider the divinity of our Lord.

While this arrangement has a venerable and interesting history, it is after all a conventional distribution of the four symbols; and directly we regard these symbols as vindicating the special and distinguishing characteristics of the Gospels, the conventional arrangement is inadequate.

DEVOTIONAL OFFICE.

In classes where this hand book is used as a basis of instruction the following brief opening and closing services may be said.

PRAYERS BEFORE INSTRUCTION.

¶ *All kneeling, the Instructor begins:*

In the Name of the Father, and of the Son, and of the Holy Ghost.

R. *Amen.*

Our Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread, And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

V. Make me a clean heart, O God;

R. *And renew a right spirit within me.*

V. Cast me not away from Thy presence;

R. *And take not Thy Holy Spirit from me.*

V. Give me the comfort of Thy help again;

R. *And stablish me with Thy free Spirit.*

V. Teach me, O Lord, the way of Thy statutes;

R. *And I shall keep it unto the end.*

Let us pray.

Lord of all power and might, who art the author and giver of all good things; graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

Merciful Lord, we beseech thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed Apostle and Evangelist Saint John, may so walk in the light of Thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. *Amen.*

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of Thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

PRAYERS AFTER INSTRUCTION.

V. The Lord be with you.

R. *And with thy spirit.*

Let us pray.

O Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body

and soul; through our Lord and Saviour Jesus Christ. *Amen.*

O God, Holy Ghost, Sanctifier of the Faithful, visit, we pray Thee, this Congregation with Thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of Thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

May the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon us, and remain with us for ever. *Amen.*

PARISH COLLECT.

O Almighty and everlasting God, the never-failing Saviour of those who believe, hear us who seek Thy help in behalf of this Parish, and bless it in its life and work. Fill it more and more with Thy life. Shield it from all error, ignorance, pride and prejudice. Guard it, day by day, from distractions from without and dissensions from within. Make us of one heart, in love to each other, and in devotion to Thee; and of one purpose in all our efforts to serve Thee. Bless our Clergy and all working with them, and each department in its special kind of ministry; and grant that we may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until we come unto Thine everlasting kingdom; through Jesus Christ, our Lord. Amen.

PRAYER BEFORE CONFIRMATION.

I yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate me in Baptism with Thy Holy Spirit, to receive me for Thine own child by adoption, and to incorporate me into Thy Holy Church. Help me, I humbly beseech Thee, now that I am preparing to draw near to Thee in Confirmation. For the merits of Thy dear Son cleanse me from all the sins and offences of my life past, and give me a true sorrow for them. Teach me to know how sinful and weak I am, and grant that when the hands of Thy servant, the Bishop, are laid upon me, I may indeed be confirmed and strengthened with Thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill me, O Lord, with the spirit of Thy holy fear, now and forever. Amen.

Lord, support me all the day long of this troublous life, till the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and my work is done. Then, in Thy mercy, grant me a safe lodging, and a holy rest and peace at last. Amen, Lord Jesus, Amen.

LIST OF BOOKS QUOTED OR REFERRED TO IN THE FOREGOING PAGES.

BARRY, BISHOP ALFRED, "The Teachers' Prayer Book."

BARRETT, REV. R. S., "Nineteen Questions About The Episcopal Church."

BLUNT, REV. J. H. "The Annotated Book of Common Prayer."

BROWN, RT. REV. W. M., "The Church for Americans."

COLLIER, JEREMY, "The Ecclesiastical History of Great Britain."

DEARMER, REV. PERCY, "The Parson's Handbook."

DIX, REV. MORGAN, "Manual of Instruction."

DUPANLOUP, BISHOP, "The Ministry of Catechising."

DOANE, RT. REV. W. C., "Manual of Christian Doctrine."

First Prayer Book of Edward VI., 1549.

GALPIN, REV. WILLIAM, "Some Common Sense Ways About the Church."

GARDNER, REV. C. E., "Catechism of Church History."

GARNIER, REV. T. P., "A First Book on Church Principles."

GORE, REV. CANON, "The Mission of the Church"; "The Body of Christ"; "Roman Catholic Claims."

GRATACAP, L. P., "The Philosophy of Ritual."

HAMMOND, JOSEPH, "The Christian Church."

JONES, REV. SPENCER, "The Clergy and the Catechism."

LIGHTFOOT, BISHOP, "The Christian Ministry."

LAWRENCE, RT. REV. WM., "Letter to Wardens and Vestrymen."

LINKLATER, REV. ROBERT, "The True Limits of Ritual in the Church."

LITTLE, REV. A. W., "Reasons for Being a Churchman."

LITTLE, REV. W. J. KNOX, "Confirmation and Holy Communion."

MCLAREN, RT. REV. W. E., "The Practice of the Interior Life."

NEWBOLT, REV C. W. E., "Counsels of Faith and Practice"; "Religion."

POTTER, RT. REV. H. C., "The Duties of Wardens and Vestrymen."

RANDALL, RT. REV. G. M., "Why I am a Churchman."

SATTERLEE, RT. REV. HENRY Y., "Christ and His Church."

SEYMOUR, RT. REV. G. F., Various Tracts.

STRONG, THOMAS B., "A Manual of Theology."

STONE, DARWELL, "Outlines of Christian Dogma."

THOMPSON, RT. REV. HUGH MILLER, "First Principles."

WAKEMAN, H. OFFLEY, "Introduction to History of the Church of England."

WALKER, CHARLES, "The Ritual Reason Why."

280.3 Q
Sc 22

Scadding, Charles, bp.

Direct answers to plain questions

280.3 Q
Sc 22

C0-AYL-550